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GEORGE HARRIS: A MEMOIR. BY JOHN GORDON.

CHAPTER I.

THE MAN AND HIS WORK.

IT was on Thursday, July 13, 1843, that I saw the late Mr. Harris for the first time. I was then residing at Coventry. Mr. Harris had been, I believe, conducting some public service at Birmingham, and he came over to Coventry to make my acquaintance. I had been for some years an Unitarian minister, and I knew Mr. Harris very well by reputation, but I had not before had an opportunity of meeting him. He was at that time the minister of St. Mark's chapel, Edinburgh. He came over to me spontaneously, without any invitation on my part, in the indulgence of that open disposition which ever led him to expect a friend in a professor of his own religious faith. He introduced himself to me with the utmost frankness of address. I feel the warm grasp of his hand this moment as I write,—a grasp with which, till that hand was powerless, he ever afterwards welcomed me. I thought, when I looked upon him that morning, that he was the handsomest man I had ever seen. His face and figure were as beautiful as they were manly. Alas! how the remembrance of this vision smote me with a sense of earthly changeableness when I saw him in his coffin and could hardly recognize the features I had so much admired! A small party of friends from Birmingham had accompanied him on this visit, and we immediately arranged to spend the day in the neighbourhood, and return home to dinner in the evening. It was the perfection of a day for our excursion. We visited Kenilworth and Warwick, going over Warwick Castle as I especially remember, and all the time was passed in that kind of converse which makes men to know each other as they are. Pleasant was the social meal with which the day's adventures were closed; and when we parted at night, it was with a conviction, on my side, that the brotherhood of life had been enlarged.

During the course of that happy day I gained a clear idea of Mr. Harris's character, the truth of which subsequent knowledge only confirmed.

I found him to be a most genial man. His coming to me as he did, indicated this, and his whole behaviour confirmed it. His

strong human sympathy continually manifested itself, and it constituted, as I afterwards discovered, one of the chief means of his influence. He could vividly appreciate the humanity of a man. "What I was most particularly struck with during all our acquaintance," says Mr. George Hope, of Edinburgh, who knew him well, "was that every time I saw him he asked after every person connected with our body. He lost sight of none, rich or poor."

In connection with his geniality of temper, our first intercourse brought out prominently his intense love of nature. This was quite a passion with him, and no one could truly estimate what he was who had not been his companion amid scenes of beauty and grandeur. An observation or two which he dropped relating to a comparison between the scenery round Warwick Castle and that round Dalkeith Palace came forcibly to my remembrance, when I visited the latter place years after, as an instance of that rare faculty which can discover the mind and heart lying under the face of a landscape. One of my correspondents, when saying, in testimony of his fond and hearty admiration of the beauties of nature, that "he liked to walk and talk among them and to have companions of his joy and sympathizers," adds, very characteristically, "he liked to preach against Calvinism and the curse in beautiful situations." "In his old age," said Mr. Crosskey, "when I wandered with him by the mountain loch, he enjoyed its beauty with the freshness of a young lad upon whom the glory had first dawned."

But these and all other natural qualities of the man were thrown into the shade by that attachment to Unitarianism which was soon perceived to be the ruling principle of his life. Seventeen years ago, Unitarianism had a fresher though not a deeper interest with me than it has now, and the path which it opened to its friends was a plainer path than it opens now. There were circumstances, too, just happening at the time of which I am speaking, that added to the general interest of the subject a particular interest of their own. Upon that subject—its nature and its prospects—he entered with the enthusiasm which befitted an apostle of the cause. His whole mind and soul and spirit were in that cause. It was his joy to spend himself and to be spent for it. He had no shadow of a doubt about its truth and value, and no hesitation as to devoting to its work all the energies he possessed.

I have heard it said that he admired and loved Christianity, but *adored* Unitarianism; and there might have been truth in the declaration if he had made the distinction on which it was based. That distinction, however, he did not and could not make. With Unitarianism he identified his highest conceptions of Christianity. It was to him true Christianity as distinguished from everything besides. He willingly conceded the privileges

of a Christian belief to those who held Christianity in other forms, but he did so on the ground that the belief was theirs, not his. He never thought that because his disbelief was the belief of others, he might place himself in the same Christian relation to what he believed and to what he disbelieved. He conscientiously preserved his own integrity in the case, and therefore gave the full religious assent of his intellect and heart to that which he esteemed the gospel of God in Christ, when it did not agree with the general opinion on the subject, as well as when it did.

Had his Unitarianism been mainly of a controversial character, it ought not to have occupied the Christian position I have represented it as sustaining, and I have no doubt that many people were persuaded that it was of that character only. This was a great mistake. The testimonies I have received to the positive form of his administration are as remarkable as anything about him which has come under my notice. Thus speaks Mr. M'Kean, of Oldbury,—a man who is well known for his pertinacious attachment to liberty and love as the sum and substance of the gospel, and whom Mr. Harris drew into his present religious associations:—"He has been represented as a mere destroyer of orthodoxy, but this is most untrue. As the promulgator of a positive belief, he was more eminent than any preacher I have since heard. His great theme was the Fatherhood of God, as distinguishing Unitarianism from Judaism, Mahometanism and Deism. He always shewed that the Unity alone was not our distinguishing point, but was common to us and others. The Paternity was Christ's revelation. They who suppose he was a great controversialist, and that fighting with religious falsehood was his forte, forget that he had many errors to expose, and but one truth to establish. But never did he forget that one truth, but bore it as his standard into the thickest of the fray. His glowing and glorious descriptions of the renovated world converted from strange gods and united in the adoration of parental love, can never cease to be remembered by those who heard them. I learned from him to lay hold of the one great principle, 'one God and Father of all,' as a truth indubitable as the laws of attraction and repulsion, and universal in its application to spiritual beings as those laws are to the physical universe."

Courage and determination especially distinguished his efforts on behalf of the religious cause to which he attached himself. Mr. Crosskey hit the nail on the head when he chose for the text of the sermon he preached in Glasgow on occasion of Mr. Harris's death, the words, "A good soldier of Jesus Christ," and he did well when he thus applied the text to his subject:—"His was not the calm and meditative mind which mirrors within its serene depths the mysteries of the heavens above and the quiet

light of the stars, and ponders over each grace and each beauty undisturbed by passionate tumults. His mind was not a mirror to reflect, but a sword wherewith to fight. He had not the calm characteristics of the scholar, who, pent within his study, frees himself from all parties, observes all battles but plunges into none, examines and judges the ways of the world rather than mingles with the busy crowd, but he had the eagerness of the warrior longing for the fray. He had not the genius of the discoverer and extended not the boundaries of human knowledge, but he fought for the authoritative establishment of ascertained results. . . . The warrior preacher had the warrior's characteristic features. You could not daunt him. His spirit rose with the storm. His full powers were never shewn until you insulted and reviled him. Not simply a soldier, but a captain, he was not born to submit. Self-reliant, resolute, decisive, he could command those beneath him better than he could follow. . . . A gallant captain, captain of an advanced guard, he sought the foremost place. He delighted to pioneer the way. He dreaded no odds. No man imagines that George Harris would have been other than delighted had the whole clergy of this land set upon him as one man, and sought to annihilate him outright. He would have been the happier the more numerous his foes, and would have defied them all. Gallant captain of an advanced guard, he felt certain of victory."

In all my intercourse with Mr. Harris, I was particularly struck with the manner in which his religious faith gave form and character to his opinions on all subjects of human interest. A stronger evidence of the positive nature of that faith could not exist. Discover in what direction a full trust in the benevolence of God would lead a man, and in that path you would be sure to find him travelling, and that to its utmost length, without hesitation or compromise. This made him, in civil, ecclesiastical and social matters, the ultra-liberal that he was, and imparted a kind of intuition to his appreciation of that side of any question on which he was likely to rank himself. His religious instincts always marked out for him his distinctive position. This point is thus touched by Mr. R. B. Aspland in the admirable Funeral Sermon which has lately been published: "All his ideas, all his aspirations, sprung directly from the religious system which he had adopted. He found it equal to every want of his mind and heart. He could conceive nothing intellectually more congenial to his understanding. He wanted no other or higher philosophy than the New Testament, as he read it, could supply. Hence he drew all his notions of right and wrong, and he was prepared to apply them to man individually and collectively. His views of political as of moral truth rested upon the same foundation." The effect of this was a unity of purpose throughout the length and breadth of life which very few men are seen to possess.

It was some considerable time after my first introduction to Mr. Harris that I obtained any personal knowledge of him in his public capacity. Of his great oratorical power I had frequently been told, but it was not till 1848 that I witnessed any specimen of it. I heard him then deliver one of his most telling speeches. It will be abundantly shewn in the course of my narrative that his influence over a popular audience was almost unrivalled. In indignant denunciation, sweetness of description, and pathetic appeal, he was equally successful. I do not intend to anticipate here what I shall afterwards have to bring forward on this subject, but I cannot refrain from saying, that the greatest public triumph I ever witnessed on his part was when he himself retired into the least prominent position on the scene of his glory. I refer to the services at the opening of the beautiful chapel which he had been the means of erecting at Newcastle-upon-Tyne. On that occasion he delegated to others the most honourable places in the work to be done, and yet every one felt, throughout the whole proceedings, that to him the chief honour belonged. What part he took in those proceedings was discharged with a quiet, unpretending, subdued simplicity which singularly contrasted with the bold antagonism commonly attributed to him; and to my dying day I trust I shall never lose the deep religious impression which his sacramental address produced on me. For matter, a child might have spoken it; and for manner, everything was lost sight of but the Great Master whose spiritual presence it realized.

I am naturally led to say here that there was in Mr. Harris a remarkable freedom from everything like jealousy of others. He knew his own power, and did not hesitate to assume the station to which that power entitled him. He put himself forward to do the work which he was conscious he could do better than the rest. But he neither undervalued his brethren in comparison with himself, nor stood in the way of any man's legitimate influence. He did not entertain an exaggerated opinion of his special capabilities, and what he thought could be best entrusted to other hands he generously insisted in placing there. He had a peculiar talent for drawing out the resources of those with whom he was connected, so as to reveal to them means of usefulness of whose possession they were not previously aware, and he never withheld full commendation from the merit he appreciated. It was astonishing to see how he found the right place for every man and put him into his place. The question he asked was, how could the work on which he had set his heart be most effectively prosecuted, and he formed his judgment and exercised his sympathies according to the claims of that work, and not according to the interests of his personal honour. This freedom from jealousy was not only remarkable in its degree, but remarkable in itself, as it is opposed to the temptations under which great popularity places a man.

There was another effect of the temptations incident to popularity from which Mr. Harris was strikingly freed. He never neglected the practical details of business by absorbing his attention in efforts of public display. He was as careful to secure success by a minute supervision of necessary arrangements, as by his preparations for eloquent utterance. His faculty for organization was indeed wonderful. I have often admired it, as I admire the constructive power which natural history attributes to instinct, feeling the kind of inferiority which one does when contemplating the architecture and economy of a bee-hive. I have heard that a Calvinistic newspaper published in Paisley gives him credit for being the first to introduce into Scotland those large religious tea-meetings that are now so common among all sects. "There can be but one opinion of his zeal," says a correspondent, with a feeling truly befitting the case, "earnest, warm and even childish; and when I say childish I use the word advisedly, for with his anxiety there was a simplicity in which all he did was conducted that one with a little of the world's guile would not have stooped to. How delightful it is to look back upon the preliminaries and arrangements for soirées and such things! He used to go heart and soul into them, calculating to a lump of sugar or an apple or orange in carrying through his labours of love." In planning excursions, which he sometimes did so as to provide for the accommodation and pleasure of large parties during journeys of great length and variety, he would by personal inspection fully acquaint himself with the ground to be traversed, that he might adopt an order of procedure by which every possible advantage could be secured; and in carrying out his design he would so watch over and direct the business that the result answered the expectation as exactly as a piece of mechanism might be made to fulfil its purposes. I recollect on one of my visits to Newcastle that he and his people had been disappointed in obtaining the use of a hall on which he had depended for holding a public meeting. He immediately engaged another hall of a superior kind; but it had to be fitted up for his purpose in a time exceedingly short. He rose very early on the morning of the day of meeting, and spent many hours in directing and aiding the work to be done. I saw him in the middle of the day working like a common upholsterer. He returned home at the last moment, having barely time to change his dress before the public proceedings commenced. I could not help smiling at the contrast between the industrial appearance with which he went up to his chamber, and the finished clerical habit in which he very shortly descended from it. I could not but admire the dignity with which he conducted the business of the meeting afterwards, as contrasted with the manual service to which he had previously devoted himself; and I felt more disposed to pay him reverence as a true bishop of his flock for this earnest exercise of every aptitude for overlooking the interests of that

flock, than if I had witnessed alone the princely manner in which the special functions of his office were discharged.

The sketch I have traced may serve as a rude attempt at a likeness of the man whose biography I am about to undertake. I always think a biographical work very incomplete when it is not accompanied with a portrait of its subject; and I am in the habit of continually turning from the written narrative to the engraved resemblance when I have the means of doing so. I like to fancy how the face looked under the different influences which the story of the life describes. Perhaps what I have said may help a reader like myself to call up what may stand in the stead of the living presentment by which he is accustomed to explain and apply what he reads. Certainly I have had no intention of formally depicting Mr. Harris's character. What I have done in this way has arisen unpremeditatedly from the simple fact of my beginning to speak of him at the point when my actual acquaintance with him commenced. I have been drawn along till I have thought it best to make this first chapter introductory to any consecutive detail of facts; and in continuing it upon this principle for a little further space, I will add to the personal description I have given a few remarks on the position Mr. Harris occupied in that department of the religious world to which he distinctively belonged.

Unitarianism, or rather that general ecclesiastical movement which includes the progress of Unitarianism, has passed through three separate stages.

The first was the old English Presbyterian stage. Its great characteristic was not anything in the nature of doctrinal opinion, but the application of freedom to the interpretation of Christianity. This freedom gradually produced an Arian belief among those on whom it operated; but theological speculation was, for the most part, kept in entire subserviency to the exposition of Christian morality. The scattered Unitarian publications of a previous time had, no doubt, a considerable influence upon this Arian period; but its peculiarities were the natural effect of that softening of orthodox rigour which freedom occasioned, rather than the adoption of any heretical system of theology. The connection of this period with modern Unitarianism does not lie in the fact of its expressing Unitarian conclusions, although they may be more or less distinctly traced almost from the beginning of it, but in the fact of its preparing the way for the reception of those conclusions. It was among the body thus prepared that Unitarianism afterwards chiefly prevailed. A movement thus varied and changeable cannot be represented by one individual. It includes among its representatives both Dr. Williams and Dr. Lardner, though the first was orthodox and the second was a Humanitarian. If we could strike an average of the qualities of these two men, we might

perhaps come nearer to a type of the class to which they belonged than by selecting any real person from among that class.

Dr. Priestley was undoubtedly the true representative of the second Unitarian period I have to notice. He was a strict Humanitarian, who attached to his theological views the highest importance, and held himself ready to defend them against all comers. The unmistakeable clearness with which he declared his opinions, and the unwearied persistency with which he urged them upon others,—his transparent honesty, his scientific reputation, his conscientious industry, his philosophical consistency,—this combination of qualities gave him great influence over those who were at all fitted to receive his views. Among Dissenters of the liberal and cultivated classes, this influence was especially manifested, and thus the old Presbyterian body became leavened with a distinct Unitarianism. This, however, is to be specially remembered as characteristic of the development under review, that though it was intensely controversial, the controversy was mainly a written one. The preaching of those who followed its tendencies was but slightly tinged with doctrine, being perhaps more decidedly ethical than that of the Arian period. The congregation was understood to meet for moral improvement alone, and it was in the relation of its members to the religious world without that its theological character was made most fully apparent. There was also a prevalent persuasion to the effect that the mass of the people were not fitted for the acceptance of the form of Christianity believed, and education far more than anything like missionary effort was relied upon for spreading the belief.

The third period may be described as the Missionary one. It was a period in which strenuous attempts were made to popularize the Unitarianism of the Priestley school, and during which that form of Unitarianism underwent such changes as its adaptation to popular use necessitated. The late Robert Aspland must be honoured as the leader of this movement. He originated the *Monthly Repository*; he formed the Unitarian Association; he projected direct missionary operations; he fostered every popular agency; he set the example of the method to be pursued in spreading Unitarianism by his own preaching and labours. Others followed him in this course, so that his name only stands first among a list of worthy compeers. Under their influence, Unitarian preaching assumed a more directly doctrinal character, and a system of lecturing was generally resorted to for the purpose of bringing its doctrines within the knowledge of the public. One palpable effect of this procedure was to elevate the administration of Unitarianism above the controversial position it had previously occupied. It became more positive in its religious statements and applications. It was no longer employed for the confutation of error alone or chiefly; but it addressed itself to

the utterance of the specific truth it embraced. In the church it substituted for mere ethical discussion and appeal that emphatically Christian teaching which harmonized with its theology, and it stood before the world ready to interpret and advance on its principles every interest of humanity. If Mr. Aspland was the head of this movement, Richard Wright was its principal missionary, and George Harris was its great popular preacher. No other man can compare with him in that respect, and he fulfilled this office in a manner as illustrious in itself as it was superior to the pretensions of others. This is, as I judge, his true place among his contemporaries and coadjutors. It is this which gives him an importance beyond that conferred by any personal qualities he possessed. This made him in his peculiar sphere a representative man. It is in this light I propose to regard him, and thus, by his means, to give some idea of the significance and value of that phase of Unitarian history with which he was connected.

We may thus be able to gather from the past some lessons that may be useful for our guidance both as to the present responsibilities pressing upon us, and the anticipations in which we may indulge with regard to the future. We seem now to have entered, or to be entering, upon a fourth period of Unitarian history. It would be foolish to characterize events passing before us, and in whose progress we are taking part, as though we could estimate them in their results; but no one acquainted with Unitarian affairs can fail to see that there is now a prevalent disposition to sink all the peculiarities of Unitarian belief in the indulgence of a sympathy with the general liberal tendency of cultivated religious society. We hear it argued that the Unitarian controversy has lost its interest; that its distinctive points are of little importance; that the proper work of Unitarians is being better done by persons who make no open profession of Unitarianism; that the modifications which orthodoxy has undergone do not leave it open to the charges formerly preferred against it; and that corresponding modifications on the Unitarian side should be sought for and encouraged. These and similar views have produced a change of attitude and feeling among us, and indicate changes yet to come. On the other hand, there is a remarkable revival of the missionary spirit in Unitarian communities, and a general strengthening and extension of their organizations, which, along with other circumstances, develop a different tendency of thought and purpose. That movement is as prevalent in our circle as is the broad-church movement just referred to. I believe that the facts connected with Mr. Harris's biography will contribute something toward a just estimate of both these tendencies, and may be made the means of turning the experience of the third period of our history to some useful result in the period which constitutes the sphere of our responsibilities.

SCRIPTURAL HYMNS. BY SIR JOHN BOWRING.

No. XIV.

"Holier than thou" (Isaiah lxxv. 5).

"STAND by! stand by! for I am holier
Than thou," said the proud Pharisee.
Let me be lowly, Lord! and lowlier
Whene'er approaching THEE.

Approaching Thee—presumptuous word!
For to approach the farthest star
Is but a step tow'rds Thee, the Lord
Immeasurably far.

Yes! infinitely low HE bends
To reach the stars—and how divine
The heavenly grace that condescends
To look on earth, benign!

Thine is that grace, benignant One!
And yet the humblest of our race
May turn him tow'rds Thy highest throne,
And share that heavenly grace.

No. XV.

"The heavens declare the glory of God" (Psalm xix. 1).

O MARVELLOUS book! whose everlasting pages
Were opened first at Heaven's primeval nod,
And are revealed from ages unto ages,
The autographs indelible of God.

And these declare His never-dimning glory
From day to day in highest eloquence,—
From night to night an intellectual story,
Speaking in every tongue to every sense.

Like a proud bridegroom, see the Sun advances
In strength and greatness in his onward race,
Light round his footsteps, splendour in his glances,
And seeks no rest, nor needs a resting-place.

He sinks at evening—but, refreshed, arises
At the next dawning; neither cloud nor storm
Arrests his onward progress, nor surprises
His march majestic and uniform.

And as when first flung forth by the Creator,
Still shall he shine until creation die;
Lamp of revolving worlds,—life's renovator,—
A centre of celestial harmony!

THE ULSTER REVIVAL OF 1859.*

HAVING already adverted at sufficient length to the origin, progress and prevailing spirit of the religious agitation which has been denominated the Ulster Revival of 1859, we have only, before closing our remarks, to make a few statements respecting the results which have flowed from it.

One is of a very melancholy kind,—the loss of a number of valuable lives, which have fallen a sacrifice to bodily and mental disease resulting from the highly-wrought excitement occasioned by the movement. Of such melancholy occurrences several have been made known to us; and from the casual manner in which they have come to our knowledge, we have little doubt that a great many more must have taken place, though at present unknown to us. It is remarkable that in all the cases of which we have heard in which the excitement of revivalism was followed by death, the victims were persons who had occupied a respectable station in life, and had received educational advantages far superior to those which had been enjoyed by the great majority of the converts.

One was the minister of a Presbyterian congregation in a district which was visited by the spiritual epidemic in the course of the summer. He was favourable to the movement and did his utmost to promote it; nor is there any doubt that, in so doing, he conceived that he was performing a solemn duty incumbent on him as a minister of religion, helping forward what he sincerely believed to be the “work of God.” His pulpit services became more solemn, more vehement and more energetic than they had ever previously been. Prayer-meetings occupied a large proportion of his time. When “cases” such as we have described in our former articles began to occur among his people and in his neighbourhood, he made it his business to visit the sufferers, to pray with them, to read to them, to sing hymns with them, and to soothe or alarm their consciences as circumstances appeared to require. In such avocations he frequently spent the greater part of the day and the whole night. Gradually he became himself restless, agitated and disturbed. His appetite failed, and he lost in a great measure the power of sleeping, even when he had an opportunity of taking repose. At length reason gave way. It was necessary to confine him to his home; and though watched over with the tenderest solicitude by the loving ones by whom he was surrounded, he died within a very few weeks, a raving maniac.

Another case was that of a strong and active man engaged in a manufacturing business, which he prosecuted with great energy, to the advantage of his family and also of the persons in his em-

* Continued from p. 78.

ployment, to whom he was liberal and by whom he was beloved. He had been always of a cheerful temper, and at the same time of a religious turn; just one of those who might have been supposed least to require a revival action, and least likely to yield to its influence. But when the revival made its appearance in the neighbourhood of his residence, he was drawn to visit some of the prayer-meetings which were held for the purpose of spreading it. At some of these, cases of prostration took place in his presence, and statements of their experience were made by persons who had been previously struck. By these his mind was deeply impressed, though he was not himself affected with any of the usual bodily symptoms. He frequently spoke of the "convictions" which had occurred as the undoubted work of God's Holy Spirit; and in the apparent desire and hope of being similarly affected himself, he began to give up much of his time to such gatherings. He frequented all that were within his reach. By degrees he became melancholy and abstracted, unwilling and unfit to attend to his business, and at length unmistakably insane. He was placed in an asylum, where at first good hopes were entertained of his recovery; but they were fallacious hopes. In a short time the loss of reason was followed by the extinction of life.

The third case which we shall mention was that of a female, a wife and mother, described by the witnesses on the inquest which was held to examine the cause of her death, as a most deserving person, remarkably intelligent, and tenderly beloved by her husband and children. She went on one occasion to a meeting-house (not that which she usually attended) for the purpose of hearing the Rev. S. J. Moore, of Ballymena, a celebrated revival preacher. His text was, "Quench not the Spirit;" and he endeavoured to impress on his auditory the awful responsibility under which they lay if they opposed or resisted the revival. At the moment of a solemn appeal to the consciences of his hearers, loud, piercing screams were heard throughout the house, and three persons were carried out in what are called "convictions." On that day she received a shock from which she never recovered. She became moody and depressed; declared that there was for her no hope of salvation; begged that she might be sacrificed; and when her son refused to perform that request, said she would do it herself. She never rallied from this wretched state, and in two months she was a corpse. The coroner, who is a zealous patron of the revival, hearing that her death was commonly charged on that movement, caused her remains to be exhumed, and summoned a jury, with a view to see whether it might not rather be attributed to the treatment she had experienced during her illness. Not the slightest ground was discovered for such an imputation. She had got no medicine but a little castor oil and a few doses of laudanum, six drops at a time, with occasionally

a little ether. The jury instantly returned a verdict of "Death from natural causes."

We need not dwell upon such cases farther; but the undeniable fact that there were such cases, cases in which congregations have been deprived of their pastors, families bereaved of their parents, and neighbourhoods robbed of some of their most useful members, such losses being directly traceable to the revival movement, ought, we think, to make the most ardent spiritualist pause before voluntarily introducing into the community to which he belongs an instrumentality fraught with so much mischief. Who would wish to make himself answerable for the death of even a single fellow-creature, prematurely hurried into eternity? Has any man a right to follow up his spiritual fancies at the risk of destroying life?

It may be urged that the cases in which life was destroyed were few comparatively. It is true they were few in comparison with the vast number of persons who were seized with the mental and bodily maladies which were dignified with the name of revival; yet not so few as to be utterly unworthy of notice. The writer of these remarks has heard of not less than a dozen, although he has made no inquiry nor taken any pains to discover them. It is probable that if such examples were carefully sought out, they would amount to five or six times that number. Even that amount, however, is but small when compared with the multitudes in whom the malady did not go the length of destroying life. Of these, however, a great many have been left in a condition compared with which the destruction of life would have been a less serious evil. It will at once be perceived that we now allude to the multiplied cases of insanity which have been occasioned by the revival movement.

In the three instances above described, in which death was the result, and in every other fatal case of which we have heard, death was preceded by the loss of reason. But many were the instances in which insanity was brought on, distinctly and undeniably, through the impression made on the mind and body by the addresses delivered at revival meetings and the scenes which were there witnessed. One was casually brought under our notice a few days ago. It is that of a young woman of exemplary character, whose industry was almost the sole support of herself and a widowed mother in feeble health: her brother, the only other member of the family, having enlisted as a soldier, is now in a distant land. She went to a prayer-meeting in the course of last summer, while the excitement was at its height. Several young persons were "struck" during the evening. Some time afterwards she thought of going again to a similar gathering; she was dissuaded, lest she should "take it" and be rendered incapable of attending to her work; she went, however, thinking there was no danger. But she was mistaken. She

was brought home in violent convulsions. After a series of recoveries and relapses, she became first frantic, then melancholy, and is now in the lunatic asylum. Her mother has been removed to the workhouse, of which she will probably be an inmate for life. The tendency of revivalism to generate insanity is not denied now by its warmest advocates. Even at an early period in the history of the movement, it was seen and acknowledged. The Rev. D. Adams, who claims to be considered the father of the revival, admits that, when he published his pamphlet, one such case had occurred in his congregation. "Thank God," he says, "none of our awakened have gone astray in their mind, except *one*, like a single house blown down by the purifying hurricane. She is a most respectable married woman, always devoutly inclined, about forty years of age, and the mother of seven children. She was very weak from a lingering consumption, and her case, perhaps, was not well managed when she received the divine impulse. Under these circumstances, unfortunately, reason was dethroned, and the mind wanders." (*Revival at Ahoghill*, p. 15.) There is no more ardent champion of the cause than Mr. Moore, one of the Presbyterian ministers of Ballymena, the gentleman whose sermon on "Quench not the Spirit" was the means of extinguishing first the reason and afterwards the life of an amiable and exemplary woman. In his *History and Prominent Characteristics of the Revival in Ballymena*, published in July, when the excitement was rampant, he says, "The minds of some *three poor creatures* have given way; whether from predisposition, or fright, or the long continued apprehension of hell, without any feeling or hope of deliverance, or whether from injudicious treatment, or cruel restraint from the society and sympathy of kindred spirits, or from want of food and sleep, or from several of these causes combining, I am unable to determine" (p. 13). Dr. Salmon, in the Appendix to his valuable sermon on the "Evidences of the Work of the Holy Spirit," quotes a letter published by Mr. Craig, of the neighbourhood of Ahoghill, a gentleman who sympathizes strongly with the revival movement, but yet says, "There is one side of the picture which I almost am afraid to turn to you, but I feel that I should not be doing my duty were I to keep it back. There are *three or four persons* in this locality who have not got better from their conviction, but are raving maniacs as yet. I cannot look upon them without shuddering. They seem to answer the description of those spoken in the New Testament as possessed of devils. This is, as I think, God's mysterious work; but I cannot fathom it." (*Salmon*, p. 31.) The Rev. Isaac Nelson, a Presbyterian minister in Belfast, states among the results of the revival, that "in most cases of prostration a state of health was produced most dangerous to the individual; . . . in many cases, sad deplorable

madness was the consequence." (*Person and Work of the Holy Spirit*, p. 16.) Another writer whom we have already quoted, and always with that respect which we sincerely feel for his piety and manly truthfulness on this as on all other questions, enumerates among the fruits and accompaniments of the so-called revival agitation, "fanaticism of the wildest type, the derogation and dishonour of the sacred ministry, fraud, lying, and many other evils of a moral nature; while of physical evils are noticeable, disease of the worst kind generated and promoted,—hysteria, epilepsy, catalepsy, and *insanity in its most aggravated form*. This last evil has been denied as the consequence of the present agitation. I now assert that numerous cases of it have come under my own observation; and I have received still more numerous accounts of others, in this and the adjoining counties, on the most reliable authority. Some of the cases at present under treatment in our own district asylum, would harrow the heart of any person capable of a human impulse, and might well harrow the conscience of those who have been accessories to their occurrence. I have myself witnessed the young mother of a young family, one of the finest physical specimens of womanhood I have ever seen, reduced to the most distressing condition of raving insanity. One brother minister writes me word of a parishioner being sent naked through the country, under the same influence. Another, of a female reduced to the condition of a drivelling idiot; while in the three or four adjoining parishes are, at this moment, candidates for admission into the lunatic asylum. Another poor girl was struck; seized on by some bigoted sectarians, who first proselytized and then baptized her in an open river. She is likewise at this moment a lunatic." (*M'Ilwaine*, pp. 15, 16.) The same writer in a more recent publication says, "One more immediate result from the progress of revivalism in this province must, in justice to the subject, be specified. Insanity in one of its worst forms, *theomania*, and not unfrequently in others, perhaps equally to be dreaded, such as *acute mania*, has been developed to a fearful extent. Speaking guardedly, I may assert that, from unquestionable sources, I have come to the knowledge of at least *fifty such cases* within the last six months in this immediate neighbourhood. In three of our asylums, not to mention the numerous cases which could not and cannot be admitted owing to the over-crowded condition of the asylums, no fewer than thirty-three patients (five male and twenty-eight female) have been received during the space of time above mentioned, whose derangement is clearly referable to this cause." (See *Journal of Mental Science* for Jan. 1860, pp. 197, 198.) We cannot but add that statistics confirm these statements. The lunatic asylum at Londonderry for the insane poor of the counties of Londonderry and Donegall is at this moment filled to repletion, and many applications refused for

want of room. That at Armagh is so full that it has been necessary to convert a portion of the county jail into a place for the reception of lunatics; and at the last assizes the foreman of the grand jury stated to the Judge in open court, that this was occasioned by the great increase in the number of the insane poor caused by the then existing revival agitation. In the Belfast asylum, which is maintained by the counties of Down and Antrim, the case is very remarkable. Within the last year the building has been enlarged so as to accommodate 130 additional inmates. Every cell is now occupied, and more inmates are now lodged within its walls than the place was calculated to accommodate. Not only so, but, as in Armagh, a portion of the jail has been converted into a temporary asylum for lunatics. Nor is this all. It has been necessary to admit several such persons into the workhouses of the Belfast and many other Poor-law unions in both counties,—buildings which were erected for a totally different class of inmates, and in which the insane can neither be subjected to the treatment which is proper for their peculiar form of disease, nor to the restraints which are necessary for their own safety. Nay, the wards of the Belfast general hospital, though totally unfit for such a purpose, have to be employed at times as receptacles for the insane. It is not too much to affirm that during and immediately after the period of the revival agitation, the cases of insanity occurring in the district to which it extended were at least doubled. And all who are concerned in tracing the causes of this increase,—governors of the lunatic asylums, grand jurors, Poor-law guardians, and hospital directors,—concur in attributing it to the prevalence of the revival mania. The cases to which these statistics apply are exclusively those of the poor. But the occurrence of insanity was not confined to revivalists in the lower ranks. It has already been stated that comparatively few persons who moved in the upper walks of society were “stricken” or “convicted.” A few were; and it is a circumstance worth noticing, that, in every such case which has come to our ears, the result was either death or insanity. A minister who took an active part in the movement was deprived of the use of reason for a time. He was sent to a private asylum, where, under judicious treatment, and in the absence of the exciting scenes which had acted so powerfully on his mind, he speedily recovered, and is now, we are happy to know, restored to his family and has returned to the duties of the pastorate; but the occurrence of such cases should be a warning to all, even those who look upon their own minds as of the strongest build, how they play with edged tools. If they throw themselves into such a movement, and are successful in exciting a large amount of fanaticism among their poor and ignorant fellow-Christians, they may find that the morbid effects of the agitation are not always confined to that class of the com-

munity, but may occasionally re-act upon their own nearest and dearest, or even upon themselves.

But the loss of reason was by no means the worst feature in the psychical phenomena consequent on the so-called revival. Intellect is a lofty gift, and its ruin is deeply to be deplored; but a pure and holy heart is better; and the ruin of a conscience hitherto void of offence is the most melancholy spectacle that can be presented to the moral inquirer. Most unfortunately, the boasted awakening of Ulster in 1859 has been fruitful in such examples.

That the patrons and propagators of the agitation had recourse to the most unjustifiable means of spreading its influence, is broadly asserted by one who knows well the persons and the facts of which he speaks. "The revival had its literature, periodical and stated. Under the former head may be classed some local journals, in which was regularly seen the daily column headed *Religious Revival in Belfast*. These 'daily readings' served as most effectual fuel to the revival excitement; though indeed they might of themselves have gone far with any well-judging and reflecting person to reveal the true character of the human element at work in that remarkable movement. Suffice it to say that such journalism was characterized by *the most unprincipled exaggeration and unscrupulous misstatement*. These, of course, were in a great measure concealed and unknown to readers at a distance; but to those on the spot who were cognizant of the real facts of the case, the *spirit of lying* which prevailed became disgusting in the extreme. Nor was this the only sample of laxity in morals which the revival organs presented. 'Anger, wrath, malice,' vituperation, misrepresentation and 'all uncharitableness,' were the weapons of their warfare, wielded with all the energy imaginable in the case, against any who differed from revivalism. Some of the instruments, too, employed in the production of this species of literature were curiously characteristic; for example, detailed histories of the movement have appeared from the pens of individuals whose habits *notoriously oscillated between drunkenness and sobriety*. 'Penny-a-liners' and sub-editors of professedly religious and respectable papers executed their daily and weekly tasks in the same spirit and with the same results as regards veracity." (*Journal of Mental Science* for Jan. 1860, pp. 179, 180.) The quantity of fiction which was broached in reference to the movement during the last summer and autumn was indeed enormous. There was no assertion, however astounding, which the public credulity would not swallow; and there were agents at work who were quite willing to pander to its depraved appetite. We have already alluded to the scandalous falsehoods *propagated*—we hope and believe *not invented*—by the Rev. Mr. Marrable, in reference to a respectable family near Ballymena,—falsehoods which, though promptly and cir-

cumstantially contradicted by every person acquainted with the facts, have never yet been retracted. (See *Chris. Ref.* for Jan., p. 29.) This was but a sample of the gross impositions by which the public at a distance were systematically deluded. Some of the "converts" speedily became aware of the ease with which the credulity of the religious world could be practised upon, and were not slow to avail themselves of it for their own advantage.

We have spoken of the tendency of such a mental and bodily condition as was developed in the "stricken" to generate visions; and of the curious fact that in all the visions which were described, the visionary herself was universally the heroine of the scene. The whole interest of the piece was concentrated, whatever may have been its incidents, in the person to whose mind it was presented. In short, *self* was manifestly the prevailing idea, and all the mental impressions grouped themselves insensibly in such a manner as to give prominence and importance to that one object. The same feeling predominated in not a few of the "cases" when the powers of volition were no longer suspended; and when it became evident that, owing to the number of persons who were favoured with visions, the mere fact of seeing them was no longer to be of itself a means of exciting interest and attracting attention, other means were resorted to, at first of the nature of petty arts rather than gross frauds, but afterwards rising to the dignity of the most blasphemous imposture.

First we heard of sleeping cases. People who had been "smit-ten down," but had partially recovered, though not so far as to be able to resume their work, sometimes fell over into a dozy and dreamy half-conscious state, or into perfect and tranquil sleep, which, though it may have been but the natural result of the physical paroxysm through which they had passed, was universally regarded as produced, like the paroxysm itself, by the miraculous agency of the Divine Spirit. They became objects of much interest to all concerned in the movement. Often, on opening their eyes from slumber, they would find their humble habitation crowded with ministers, scripture-readers, class-leaders, ladies and others, who had been gathered together to witness their appearance while asleep and when awaking, and to hear the narrative of the visions with which it was assumed they would probably be favoured. We have been informed that in most cases the gratification of the "converts" on witnessing this proof of the interest felt in them was unmistakeable, and was very naïvely expressed. With some it became a manifest object to keep up this pleasing interest. The first method resorted to was that of simply announcing beforehand the day and hour at which the preternatural somnolency would recur; and the event was sure to answer to the prediction. Sometimes the prophecy assumed a simpler form. The patients would announce that it had been revealed to them that at a given hour they would be *deprived*

of the power of speech, and that the impediment would be removed after a specified duration. "A young girl in a congregation in this town, as related by the correspondent of a London journal, announced to those around her that she would be deaf and dumb *for twenty minutes!* Accordingly she was removed to the vestry, and at the expiration of the twenty minutes she was restored to speech and hearing. She then gravely informed the Christians round her that this wonder had happened to her on account of *no want of faith in herself*; it was sent only on account of the unbelief of some around her. 'Yes, my dear,' said a person present, 'I have been unbelieving up to this time, but now I believe.'" (*Nelson*, p. 15.) Blindness was in like manner brought on at times, and even deafness; and these were sometimes predicted by the persons who were the subjects of them. The hour of awaking from the revival slumber was also in many cases foretold by the sleeper, as well as that of falling into it. In some instances, no doubt, the whole of this was fictitious, the sleep and all its circumstances being simply counterfeited; in others, we believe the sleep was real, but voluntarily brought on, and the hour of awakening accurately kept by a power like that which some persons not morbidly affected possess, of bringing on and shaking off sleep at any predetermined time. Physicians affirm that such facts are quite analogous to morbid phenomena with which their practice makes them familiar. But in addition to the predicted arrival and departure of sleep, some of the patients professed to be able to select portions of scripture and appropriate hymns while lying sound entranced, with their eyes closely shut, and in some cases even to be able to find in the Bible passages which were recited by bystanders or indicated by means of reference to chapter and verse! Yet this was what some of them professed to be able to do, and their power to do so was religiously believed by the religious public. The writer of this paper must here take the liberty of introducing a small specimen of his own experience. During the course of the last autumn he was waited upon by a lady whom he did not then know even by name, but whom he finds frequently mentioned in the revival publications as a most zealous and successful agent in carrying forward the revival work. Her errand with him, however, was one of pure benevolence; and in reference to the case which she had then in view, she had certainly acted with remarkable good-nature and no less soundness of judgment. After her wishes in reference to this case had been attended to, she introduced the subject of the revival, and, among the rest, the phenomena of the "sleeping cases." He expressed his doubts. For these she said she was fully prepared; but added, "that no one who had seen, as she had, a person, residing within a few minutes' walk of the place where she was then standing, who could find any portion of God's word that might be indicated by

a bystander, while sound asleep and incapable of seeing, would at once perceive that God's Spirit and his hand were in the work." He replied that undoubtedly if such were the facts, they must be miraculous; that though not inclined to place much reliance on modern miracles, he was fully prepared to believe what he saw himself, and begged to be taken to see this remarkable case. The lady promised to bring him on the next recurrence of the state of trance. *But she has never done so.* Perhaps she has found reason to suspect imposture in what she evidently believed at first as undoubtingly as she believed the truth of the gospel. The fact is certain, that shortly after this interview, persons who had formerly patronized the "sleeping cases" as the most decisive evidence of the presence of God's Holy Spirit, began to rest their case on other arguments; to say that, without relying upon them, there were enough of proofs to satisfy themselves; and at length in some instances, and with evident reluctance, to admit that imposture was at work, and that it was needful to remember the apostolical injunction "not to trust every spirit, but to try the spirits whether they be of God." We believe there is not an educated man or woman in the north of Ireland this day—always excepting those whose own reputation is bound up with that of the revival and all its adjuncts—who does not acknowledge that these miraculous sleeping cases were from first to last a transparent fallacy, to which many good people were, from their religious feelings, too easily induced to lend their faith.

But the suspicion of imposture did not at first arise in connection with the "sleeping cases," though they were, one would think, sufficiently easy to see through. We had accounts of the *stigmata*; marks impressed, and letters, or characters supposed to be letters, inscribed on the breast, the hands, the arms, and various parts of the body, by the immediate action of God's Holy Spirit! Many such cases occurred in Belfast; some in the neighbouring town of Lisburn, and several others in various parts of the country. One case of the kind occurred in a girl inhabiting a wretched hovel in one of the most miserable lanes in Belfast. A friend of the writer called to see her. She was in bed, half dressed, surrounded by a levee of persons of both sexes. She had been frequently "stricken down" at prayer-meetings and on other occasions, and had had many visions. A kinswoman, who acted as mistress of the ceremonies, explained that the form of a cross had made itself visible upon her breast while she lay in a trance, and that it was still partially perceptible; but that it was at some times far more distinct than at others. It was now "gone in;" however, the visitors were at liberty to inspect the place. Our friend accordingly examined it; and on looking at it narrowly, there were discernible on the upper part of the breast-bone the traces of a rudely-shaped cross, apparently scratched on the surface with the point of a needle

or pin. No colouring matter seemed to have been employed. Every visitor who inspected the girl's breast deposited an offering. In a short space during which our friend remained in the place, *upwards of eleven shillings* were collected,—probably twice as much as the wretched girl had ever earned in any one week by honest industry. We should have mentioned that similar liberality was generally displayed in favour of the wonder-working “sleeping cases.” It is probable that this girl during the fortnight that the imposture lasted realized from twenty to thirty pounds sterling.

When the public were willing to pay so liberally for being hoaxed, no one will be surprised that plenty of individuals were found who were willing “to fool them to the top of their bent.” Soon another case was announced, still more marvellous. The first had simply had a cross impressed upon her bosom; in the next case, (a young man,) the cross was improved into a picture, in outline, of the Saviour on the cross. This case also was greatly run after, and was a profitable speculation. A whole harvest of cases occurred in a few days. Girls were exhibited at so much a head, on whose bosoms, arms or hands, the Holy Spirit had caused the blessed Saviour's name to appear in written characters; usually misspelled, however; “JEASUS” and “JHESUS” being the most common readings. On some, “MY CRIST” was to be seen. (We adhere to the miraculous orthography.) Some were warned by the misgivings which these deviations from the current mode of spelling occasioned, and contented themselves with exhibiting a series of marks and characters, which the pious affirmed to contain most marvellous revelations, though unfortunately conveyed in an alphabet which nobody was able to read, and a language which nobody could understand. We are tempted to give here, though it will occupy some space, an account of what he witnessed in a visit to one such case, given by Mr. McCann, of Lisburn, a devout believer in all the wonders of the revival movement. He was called upon, being himself, as he says, “under conviction,” to go and see a young woman named Mary Hare, at a place named Red Hill, at the late hour of eleven o'clock at night. He went and found her in bed. Having heard that she had “marks” upon her person, he spoke to her about them; when she held up both her arms, which were covered with red letters of various sizes. “I examined the letters minutely for a considerable time, but could not make out any particular words from them. I then asked the girl if she had any other marks upon her, when she said she had, and at once shewed to all present the upper portion of her breast, upon which were observed, in a circular form, many other letters precisely similar in appearance, together with the shape of a lamb in the centre; and farther down on the centre of the breast

was the appearance of a cross with a man upon it, and either the figure of a crown, or, as I best recollect, the letter 'B' upon the forehead. I again examined all the marks most particularly, but without being at all able to make any sense or language out of them; when a gentleman having asked me what I thought about them, I replied that I thought they were Hebrew characters, and such as no one there could understand. I then said to the young woman, 'Have you got any knowledge of the marks which have been seen upon your body? Do you know anything of the language or meaning thereof?' She replied, 'No, Sir, I do not;' the reason being, because they were not then *finished*. I hesitated for a moment, and then said, 'Well, I believe you will get some knowledge of them before we leave the house;' to which I got no reply. . . . About ten or fifteen minutes after, Mary Hare said to me, 'I know it now, Sir;' and in a loud voice, spoke thus: 'I AM CHRIST; BELIEVE MY WRITINGS! I AM KING OF HEAVEN AND OVER ALL! AND I SAY UNTO ALL, *Believe!*'" . . . "The following Sunday, which was the 11th of September, . . . about the hour of eleven o'clock at night, I was sent for by the desire of this young woman, and on arriving with many others who accompanied me, we found assembled upwards of one hundred people. . . . The arms, breast and forehead of Mary Hare were all covered over with numerous letters, and the figures of a star, crown, &c. &c.; and after waiting in silent expectation for half an hour, Mary Hare . . . in a loud voice gave us the language or meaning of the marks, which had just at that time been *finished* upon her body, in the following words, viz.

"I AM CHRIST THE GLORIOUS LORD! I AM KING OF GLORY! THIS IS MY HAND-WRITING; I HAVE WRITTEN IT ON YOU AND OTHERS; AND I SAY UNTO ALL, *Believe!*

"SHE IS MINE AND I AM HIS (sic.); AND I SAY UNTO ALL, *Believe!*

"I HAVE BROUGHT YOU HERE THIS DAY TO CONVINCE SOME SINNERS; AND I SAY UNTO ALL, *Believe!*

"BELIEVE MY GLORIOUS WRITINGS, FOR I AM THE LORD GOD ALMIGHTY! I SUPPOSE IF I WOULD (sic.) COME DOWN IN MY FULL GLORY, THEY WOULD NOT BE CONVINCED.'" (*M'Cann on the Revival Movement in Lisburn*, pp. 43—45.)

We have given this narrative in the words of a devout believer in the genuineness of all that he records; a few only being omitted to avoid the prolixity of the writer; but nothing is left out that could change the character of the story. It is difficult to understand how any sane person could be imposed upon by such a clumsy contrivance, or any religious person deluded by such audacious blasphemy. But the fact was even so. Mary Hare was visited by thousands of persons of well-known piety

and respectable position in society; by the greater part, if not the whole, of whom her explanation of the marks was received as an immediate message from the Almighty!

But we must do the Rev. W. Breakey, the Presbyterian minister of Lisburn, the justice to say that he gave no credence to these "lying wonders." In an address to his people on the subject of them, he says, "I visited and keenly scrutinized five such cases. These parties were visited by *thousands*. It was boasted to me by the friends of one of them, that no less than 2000 had gone to see her. I am myself aware that great numbers flocked from all directions and from great distances, some on jaunting cars, some on foot, to see the miraculous images stamped on their arms and bosoms. . . . One woman persisted to my very face that while the Saviour's name was stamped upon her breast, something like a photographic image of him was at that moment stamped on the palms of her hands. I examined her hands, and found an utter blank. She said *she* saw it, but that *I* could not, because I had not been stricken down! *Last week, it was at great risk that I dared to question these wonders.*" (King, p. 43.) Mr. Breakey then describes the four other cases. In the first, he saw nothing extraordinary. With reference to the second, there were no marks visible while he was present. On the body of the third there were some zigzag strokes which he was told signified, "My Christ;" but he could make nothing out of them, even with the help of the interpretation. The fourth case he visited in company with a brother minister, the Rev. Mr. Hall: they saw certain marks upon her, which they both at once suspected had been put on with a blue-bag. Mr. Hall says, "I called for a damp cloth, which, after some persuasion, the people allowed to be applied to the arm, on which a woman present said *she had seen the word 'Lord' grow!* With the cloth Mr. Breakey rubbed out two of the letters with the greatest ease. He then called the attention of the people, and, holding the arm up before all present, rubbed the other two off without the least difficulty. I never saw a more clumsy or futile attempt at imposture; and regret much to learn that any one can be so wicked as to persevere in the deceit, or can find people so weakly credulous as to heed such nonsense." (King, p. 44.) Mr. Breakey gives the statement of a gentleman who, after this occurrence, witnessed a mark on the breast of one of these people. "As I stood by the girl's bed-side, listening attentively, I heard her sing snatches of hymns and speaking occasionally short sentences. At last, throwing out her arms, she exclaimed, 'O God, convert the strangers who visited Mary Saunders' (the heroine of the blue-bag). '*Don't let Breakey come near me!* Oh! God strike them down dead!—and then, oh! then there is nothing for them but hell and damnation!'" (King, p. 45.) Our readers may imagine the extent of the gullibility which

prevailed among the favourers of the revival movement, when communications like the preceding were received as the immediate promptings of the Holy Spirit of God! In fact, there was nothing too absurd or blasphemous to find thousands of ready dupes, if it only came in the shape of a divine manifestation in favour of the revival. Not only inward, but outward, miracles were freely asserted and implicitly believed. "Mr. Peter Drummond, of Stirling, well known in the religious world, declared to a public meeting in Glasgow, that individuals in and about Ballymena had manifested the most miraculous evidence of God's presence among them, such as falling from a considerable height to the ground without being hurt. And as to their seeing heaven and hell, God and Satan, it was quite in harmony with what he would expect!" (*Nelson*, p. 15.) Thousands were under the same delusion with "Mr. Peter Drummond, of Stirling, well known in the religious world." At one time a congregation in a Presbyterian meeting-house beheld the Holy Spirit visibly hovering over them in a bodily form! A non-revival bystander could only see a butterfly flitting across the ceiling; but that was in consequence of his unbelief. In the *Belfast Newsletter*, a revival organ, under date of Nov. 24, 1859, is a letter attested by the signatures of two Presbyterian ministers, and written from Drum, in the county Monaghan, from which we quote the following:—"At one of our meetings for prayer, at which there were a number of convictions, a dark cloud formed in the ceiling, and in the course of a few minutes a number of forms bursted out. One in particular was of human appearance, which passed and re-passed across all the lights, and descended to the pew in which a young woman was rejoicing. The appearance, which lasted three minutes or more, produced no terror, but joy, especially among all the converts. Perhaps 300 saw it and could testify to the reality. I cannot tell what it was; the substance is in heaven, and will not be visible till every eye shall see Him." We had marked about a dozen extracts more for transcription, but we have given enough and more than enough to shew that the leading characteristics of the movement, first and last, were fanaticism, folly and fraud.

But it may be asked, has not great good resulted from all this? Has not a great moral reformation been effected in the province of Ulster? Has not crime diminished? Have not many female outcasts given up their abandoned mode of life? Have not very many of the retailers of ardent spirits withdrawn from their trade as sinful, or no longer profitable, owing to the changed habits of the people? If these things were so, we should rejoice and bless God who is able out of the evil to bring forth good; though we should not feel ourselves at liberty to do or help forward the evil that the good might come out of it. But every one of the above questions must be answered, if truly

answered, in the negative. We take Belfast and Ballymena as samples, these having been the head quarters of the revival, and the places in which, if anywhere, its salutary effects should be most perceptible. In both these towns there has been an *increase* in the number of public-houses since the revival began; in neither place was a single house of the kind closed for the assigned reason. In neither has been any diminution in the quantity of spirits sold to the keepers of such houses. In neither place has there been any decrease in the number of those unfortunate women who have been alluded to; though several of them took the epidemic, and were objects of much interest to the religious public. "Several of these poor creatures, I believe nine, took temporary refuge in the union workhouse of Belfast; but in a very few days they returned, every one of them, to their abandoned habits." (*Rev. W. M'Ilwaine, ap. Journal of Mental Science, p. 197.*) The police of Belfast are unaware of any diminution in this wretched class of the population. As to the disappearance of crime generally, so far is it from being a fact, that the very reverse is the truth. We have before us the return of cases disposed of at the Belfast sessions for the first ten months of the years 1858 and 1859. It will be remembered that the work of revival began in May of the last-mentioned year. During the months of January, February, March and April, 1858, the number of cases was 2890; in the corresponding months of 1859, (before the revival began,) the number was 2801; shewing a trifling decrease. Now mark the contrast. In the succeeding six months of 1858, the number was 5113; in the corresponding period of 1859, (which was a period of strong revival action,) the number was 5824; shewing an increase of 711 cases. We may add that there was an increase in each of the six months, but greatest in the month of July, when the revival was at its height. The returns for Ballymena shew the very same result. Both in Belfast and in Ballymena, some of the "stricken" have been sentenced to punishments, more or less severe, for acts of fraud. It is plain, therefore, that fanaticism and excitement are not the cures for the evils of society. So far as they produce any effect, they aggravate them. We not only admit, but rejoice in believing, that some of the "stricken" have not returned to vices in which they had formerly indulged. May their amendment be permanent, is our hearty prayer. But we must await the issue, and that can only be known by time. We cannot work ourselves up to the high pitch of confidence possessed by the Rev. B. W. Noel, who after a hasty visit to Ireland, in which he saw "something of this great work," is able to bear his testimony that "God has drawn some thousands to Jesus, who are now manifesting by *all* the fruits of the spirit the reality of their conversion. Converts in every part of Ulster love God for his unspeakable gift, love the Saviour for redeeming and saving them, love each other, . . .

dread sin and do their duty." (*Preface to Weir on Irish Revivals*, p. 2.) We can only say that if fraud, imposture and blasphemy be sins, *some* of the converts do not dread it; and if to labour for their own living by honest industry, instead of relying on the contributions of the religious public, be a duty, some of them would rather not do it. Whether, however, the estimate of the general character of the movement formed by this rapidly-travelling and rather enthusiastic divine, or that formed by Dr. Hincks, Mr. M'Ilwaine, Mr. Nelson and the writer of these pages, who live in the midst of it, be the more correct, time will shew. Our hopes are not sanguine.

One thing must be stated. The revival is over. Its very name is a laughing-stock in circles where a few months ago it was pronounced with religious awe and dread. We are aware of cases in which young persons who had been affected with all the usual symptoms, and some of whom had been called on by their ministers to state their experience in public, now laugh at their own folly in allowing themselves to be persuaded that the sensations which they experienced had any connection with religion. The principal movers in the revival are derided as blind guides; and every one who took part in promoting it has suffered in public estimation. No doubt an effort will be made next summer to galvanize it into the spasmodic semblance of life. But its vitality is extinct; many who too simply lent to it their countenance are now heartily ashamed of it and of themselves; and none henceforth will afford it any support but those of the very lowest grade in intellectual and moral culture. It is with the days of other years.

Belfast, Feb. 1860.

J. S. P.

LINES SUGGESTED BY A SERMON ON THE DEATH OF AN AGED
LADY, FROM JOB v. 26.

IF when the corn in full and ample ear,
Standing in shock, rewards the sower's care,—
If when the season ripens well the grain,
And glorious plenty crowns both hill and plain,—
If when the reaper gathers in the store,
And the rich sheaves bestrew the garner floor,
We bless our God for his good gifts to man,
And humbly praise Him for his gracious plan
In thus providing for our earthly wealth,
Our comfort, happiness and present health,—
How far exceeding should our praises be
For his provision for eternity,
When to the grave his faithful servants come,
And in full age find there a peaceful home.

THE LATE REV. BENJAMIN CARPENTER, OF NOTTINGHAM.

THIS excellent man, whose death at Leamington, on the 21st of January, after a painful illness of twelve months' duration, we briefly noticed in a former number, was born in October, 1796, at Luffenham, near Uppingham, in Rutlandshire, where his father farmed a small property of his own. The family of the Carpenters was very respectable, and had been for many generations in possession of an estate at the Woodrow, in the neighbourhood of Bromsgrove, Worcestershire. In the churchyard at Bromsgrove there is a long row of tombstones belonging to the family. Mr. Carpenter was cousin by a double relationship to the late eminent Dr. Lant Carpenter, of Bristol. Their fathers were brothers, and married two sisters. Mr. Joseph Carpenter, the father of the subject of the present notice, died in 1803, leaving several daughters and an only son considerably younger than the youngest of his sisters. His property was much encumbered at the time of his decease, and, as he died intestate, Benjamin became his sole heir. The mother appears to have been an energetic person, who kept the property together and brought up her children respectably. On her son's attaining his majority, the estate was sold; and the proceeds, after clearing off all encumbrances, he divided equally, with characteristic generosity, between his sisters and himself. The family of the Carpenters belonged to the Presbyterian denomination; but on Mr. Joseph Carpenter's removing into Rutlandshire, he joined the Methodists, and some of his daughters married into that connection. It was at one time intended to bring up the son to his father's employment, and he was sent with that view to a cousin who had a farm near Cardiff; but as he shewed no aptitude for the work, the design was abandoned. After his father's death, he was adopted by his uncle, the late Rev. Benjamin Carpenter, of Stourbridge, after whom he had been named, and by whom he was educated and prepared in the first instance for the Christian ministry. His uncle was an Arian, and the nephew, though he afterwards modified in some respects his earliest views, retained strongly through life those modes of thinking and speaking on religious subjects which he had acquired under his pious and excellent guardian. His uncle's doctrinal predilections determined his place of academical education. At the suitable age he was sent to Wymondley, in Hertfordshire, where the foundation of Mr. Coward was then placed, previous to its removal to the metropolis at the opening of the University of London. In this institution he had for his fellow-students Mr. Malleson, of Brighton, Mr. Toller, of Kettering, and the late Mr. Whitehead, of Ainsworth, near Bolton, in Lancashire, between whom and himself, notwithstanding some diversities of theological sentiment, there subsisted

a warm and steadfast friendship till the close of life. His first settlement was as minister of the Arian congregation, since extinct, in Call Lane, Leeds. Dr., then Mr., Hutton had recently accepted the pastoral charge of the Mill-hill congregation in the same town, and between the two ministers a cordial friendship arose, accompanied by a free exchange of sentiment on religious subjects, which had the effect of inducing Mr. Carpenter to adopt some views more in accordance with the prevalent type of Unitarian belief. This led ultimately to further change and a new position in the church. On the death of the Rev. Henry Turner in 1822, Dr. Hutton strongly recommended his friend for the vacant office in his former flock at Nottingham, and the result was the election of Mr. Carpenter as co-pastor with the Rev. James Tayler of the High-Pavement congregation in that town. This union subsisted till the death of Mr. Tayler in 1831, and was maintained throughout with an unbroken harmony and a growing mutual regard. It was cemented by Mr. Carpenter's marrying, in 1825, the eldest daughter of his venerated colleague. From 1831 till his own retirement in consequence of illness in 1859—a long period of eight-and-thirty years—Mr. Carpenter continued sole minister of the High-Pavement congregation, and devoted to its service his undivided time and energies. On the death of his cousin, Dr. Lant Carpenter, there was a strong wish on the part of some influential persons in the Lewin's-Mead congregation at Bristol, that Mr. Carpenter should be brought forward as his successor; but owing to some difficulties as to the relation in which the two ministers of the congregation should be placed towards each other, the design never came to effect. In 1858, conscious of failing health and strength, and feeling the undivided duties of his office too heavy for him, he requested the help of a coadjutor, and with that view generously placed half his salary at the disposal of the congregation. In the course of that year, Mr. Wm. Blazeby, who had recently completed his course in Manchester New College, was associated with him as assistant minister. But he was not destined for any extended prolongation of active service. Early in 1859, while attending a committee of one of the public institutions of Nottingham, he was overtaken by a seizure, from which he never completely recovered, and which left him with enfeebled powers of body and mind till death removed him to a higher life.

Of a life so simple, quiet and unambitious, spent in the faithful discharge of humble and holy duties, and filled with earnest, unpretending endeavours to improve and elevate the condition of that portion of society into which it had been cast, there is little for biography to record. The best human lives are often those of which there is the least to be said. They were faithful, kind and good. In their noiseless passage through the world,

they sweetened and purified it with the Christian influences which went out from them, and left a blessing in the hearts and homes on which they silently fell. Mr. Carpenter made no great sensation in his day, either as a preacher or a writer; but he will be long remembered with reverent gratitude by numbers, especially of the poor and afflicted, in the neighbourhood where he so faithfully laboured, as the most exemplary of pastors, a most kind-hearted and sympathizing Christian friend. Mr. Carpenter published little. What he wrote was, like the man, distinguished by sober, earnest piety and sound practical sense, without any remarkable originality of thought or brilliancy of expression. Three sermons were all that he ever gave to the public, all marked by the qualities just described:—one preached at Nottingham, March 1, 1840, entitled, “Christianity, in its Essential Principles and Spirit, a Religion for all Mankind;” another delivered before the British and Foreign Unitarian Association, in May, 1845, “On the Duty and Importance of making the Word of God our Sole Rule and Guide,” published at the request of the Committee; and a third which appeared in the “Unitarian Pulpit.” His little Manuals of Devotion and Practical Religion met with great acceptance and had a wide circulation. His Collection of Family Prayers, with references at the head of each to appropriate Scripture Reading, which was the expansion and completion of a similar book commenced by his uncle of Stourbridge, passed through three editions with successive enlargements, and he was meditating a fourth, which was extensively called for, when the stroke of sickness disabled him for further usefulness. His “Catechism on the First Principles of Religion, on the Ten Commandments and on the Lord’s Prayer, &c., for the use of Schools and Private Families,” went through four editions. He also published a Selection of Psalms and Hymns, with a short Preface, for the use of the two societies of Protestant Dissenters assembling in the High-Pavement chapel, Nottingham, and in Stockwell-Gate chapel, Mansfield. Some years ago, he communicated a series of papers to the *Christian Reformer*, giving a full and particular account of the High-Pavement congregation from the time of its origin in the reign of Charles the Second. This is a very interesting piece of Nonconformist history. The two first ministers of the congregation, Whitlocke and Reynolds, were intimate friends, who always lived under the same roof, and had been ejected from the principal church in the town. Whitlocke was of the same family with the celebrated Bulstrode Whitlocke, one of the Commissioners of the Great Seal under Cromwell. The two friends had studied under latitudinarian influences at Emmanuel College, Cambridge, the former under Cudworth, the latter under Whichcote. It is not improbable, therefore, that a large-hearted and catholic spirit was at work from the first in the religious services of the High-

Pavement society, under the retention of some of the outward forms of Calvinism. At the time of his seizure, Mr. Carpenter was projecting the collection and revision of this series of papers as a separate publication. It would have had its value as a contribution not only to the local history of Nottingham and its vicinity, but to the general history of English Nonconformity.

As a citizen, Mr. Carpenter was eminently public-spirited and liberal. In the various institutions of the town of Nottingham, and the many benevolent and enlightened efforts for which it has of late years been distinguished, to promote the health, the mental improvement and the innocent recreations of the humbler classes of its inhabitants, he ever took a prominent and active part. In the origination and management of many of them he was immediately concerned. Of the Artizans' Library, of which he was one of the founders, he was the President till the day of his death. On all occasions, his sobriety and good sense, his Christian consistency and utter freedom from all selfish and ambitious aims, rendered his presence and co-operation invaluable, and procured him the respect and confidence of men of all sects and parties. How highly he was appreciated was strikingly indicated by constant inquiries from all quarters through his long illness, and by the large concourse at his funeral. Interest and sympathy were not confined to his own congregation, but manifested as warmly by clergymen and members of the Establishment as by Dissenters of every denomination. As a preacher, he was serious, practical and devout, distinguished rather by plain good sense than by any gifts of oratory. In his theology he was an Unitarian in the broad sense, as respects the only proper Object of religious worship. His views of the person and office of Christ were never very distinctly expressed, and were not perhaps perfectly definite to his own mind. His language on these points had a certain affinity with that of the older Arian school in which he had been brought up. We might perhaps in general terms describe his theology as reverently and cautiously scriptural. He was not gifted with the critical spirit, and was constitutionally averse from boldness of religious speculation. The Bible was to him, as we once heard him say, a book *sui generis*, and he handled it accordingly. He was content to search out its meaning, and let his faith rest humbly on what he accepted as its authoritative determination. But he was a thoroughly consistent Protestant, carrying out to its legitimate consequences the great principle of the right of private judgment. The warmth of his friendship was never chilled, as the writer can testify from a long and happy experience, by the widest diversity of theological conclusions. Though he had neither the tastes nor the habits of a regular student, and his appropriate sphere was active usefulness, yet he was a diligent and systematic reader of the best works on theology, as well as on political and economical

questions. His strength lay in solid, useful information, rather than in strict scholarship. His judicious distribution of his time and his resolute practice of early rising, summer and winter, enabled him to accomplish a great deal of reading before most people began their day. In his politics he was a firm Whig, opposed to all radicalism. Both in his political and in his religious opinions there was a strong tinge of conservatism; and we have often thought he would have been in his place in a comprehensive Establishment, resting on a few broad and generous traditions, with no need and no opportunity for the speculative restlessness and innovation which seem the natural food of Dissent. Yet he was singularly useful where he was. Aided by some excellent and devoted members of his flock, his ministry was eminently blessed, and crowned by most visible tokens of success. All the institutions connected with his congregation were flourishing. Its schools, in conducting which the laity of all ranks took an active part, were models of their kind. His Sunday services, without any popular attractions, were well attended, and the galleries, so often a wilderness of empty pews, filled with devout and attentive worshipers of the humbler class. The secret of this success was the deeply religious spirit which animated his labours, and the untiring faithfulness with which all the duties of a pastor were discharged.

In the private relations of life, Mr. Carpenter's spirit and conduct were exemplary. Never was a human being more free from guile, selfishness or malignity. He was the most faithful and affectionate of husbands, brothers and friends. His very voice and look inspired you with the confidence that you were dealing with an honest and true-hearted man. His Christianity was a practical religion. His one aim was to do his duty as it lay straight before him, and leave the issue to God. In the last years of his life, before he began to feel the effects of the disease which brought him to the grave, his habits were remarkably active and healthy. He was alert early in the morning, and fond of vigorous bodily exercise; and his mind had that keen relish of innocent enjoyment and that elastic buoyancy of spirit which ever accompany the consciousness of pure affections and honest purposes. When you were with him, you were constantly reminded of the poet's description of human well-being, *mens sana in corpore sano*.

His old and attached friend, the Rev. Thomas Toller, of Kettering, thus writes of him:—"I cannot recall to mind any definite particulars relative to Mr. Carpenter's college days; but thus much I can say, that during five years of most unreserved intimacy with him, at that period of life when character is most transparent, his high moral principle, his amiable temper, his openness and generosity, commended equally my respect and my love; nor do I recollect in the whole course of that time any-

thing whatever in his conduct to lower the estimate I had formed of his worth."

A very near and affectionate female relative has added this testimony to his many excellences:—"I have been thinking over the early days of my cousin Benjamin, but I find from the circumstance of my being from home from 1805 to 1816, I had very little opportunity of personal intercourse. Now and then we met at the family residence, the Woodrow, and then he was a lively, amiable young man, fond of a little fun. Indeed, before he went to Leeds, my uncles doubted whether he would have sufficient gravity for his position." "Of late years our intercourse has been more frequent, both personally and by letter; and the more I knew him, the more I valued and loved him."

That useful and honourable life has now closed on earth; but it will not have passed away from us without a valuable lesson, if it shall remind us, as we look back on it with sorrowing regret, what were the qualities which made it so useful and brought it so much honour. We have had men amongst us far more brilliant, learned and eloquent,—more widely known to the world, and more likely to be remembered by future generations; but none ever left behind them a more unsullied name or a more cherished memory among those who had experience of their living goodness, none ever more consistently enforced by their practice the lessons which they taught from their lips. Our young men entering the ministry will do well to keep before them such an example as this, and see in it a guide to the holiest usefulness in the church. However the world may change, and demand new modes of action and utterance to meet its spiritual wants, the conditions of human respectability and influence continue unalterably the same. It is not cleverness, ready speech, controversial dexterity or ingenious speculation, that win the church's highest triumphs and achieve a solid, lasting victory over the sin and sorrow of the world,—but simple fidelity to conviction and steady, unwearied persistency in the path of duty. When we come to close our earthly account, it will be our best eulogy to be remembered by those whom we have helped and comforted on the journey of life, as the faithful and the good.

J. J. T.

EFFECTS OF THE FEAR OF FREE INQUIRY.

It is not the minds of heretics that are deteriorated most by the ban placed on all inquiry which does not end in the orthodox conclusions. The greatest harm done is to those who are not heretics, and whose whole mental development is cramped, and their reason cowed, by the fear of heresy.—*Mill on Liberty*.

A REJOINDER TO SOME ADDITIONAL STRICTURES ON AN ARTICLE IN THE NATIONAL REVIEW ON "EWALD'S APOSTOLIC AGE."

SIR,

THOUGH averse to prolong a controversy which places me in an antagonistic relation to some excellent men with whom I would gladly find myself in sympathy, yet I should be wanting in due literary courtesy, if I omitted all reply to the animadversions of your three correspondents, the Unitarian Minister, and my valued friends, Mr. Means and Mr. Bache; the more so as on some points they still, I think, misunderstand me, and on others, if they will allow me to say so, overlook the one point that is of any religious importance in the question at issue between us. The tone of some of the communications to your pages seems to assume, that I deny or throw into doubt the reality of Christ's resurrection, and rest my belief in immortality entirely on philosophical arguments.* On no other supposition can I see the pertinence of Mr. Bache's observations in your last number, p. 152 (5).

Of facts not susceptible of scientific demonstration, there is not one of which I entertain a firmer conviction than that of Christ's entrance into the invisible world, and of his having afforded to certain of his followers some irresistible evidence of his uninterrupted existence there, and of his occasional more immediate intercourse with them from that higher sphere. The arguments on which the greatest stress is laid by apologists in proof of the resurrection,—the conversion of Paul—the extraordinary change into trust and hope which soon followed the deep dejection and discouragement produced in believers at first by the crucifixion—the intense belief in a life after death, as a reality nearer and more vivid than the life on earth, so touchingly impressed on the manners and usages of that primitive age, and so different from anything in the contemporary heathenism†—the profound persuasion of the constant proximity of the risen and living Christ, which filled the mind of Paul, which the word *ἐπικαλεῖσθαι*, characteristic of the devotional phraseology of the early Christians, so expressively illustrates, and of which we have an indirect and casual and therefore a more conclusive, proof in

* I use the word *resurrection* (ἀνάστασις) in the sense which it had long borne among the Hellenistic Jews, to signify the transition from death to a higher life (ἀνάστασις εἰς ζωὴν, 2 Maccab. vii. 14; comp. *ibid.* xii. 43—45; also LXX., Isaiah xxvi. 19). I ascribe to the word *ascension* (ἀνάληψις) a similar meaning, though I suppose it to be a word of later origin. The *idea* common to both terms which I wish distinctly to grasp and to keep steadily in view, is *the passage through death from the present to another life*.

† Many beautiful examples have been collected by Raoul-Rochette in his *Mémoires sur les Antiquités Chrétiennes*, strikingly in contrast with the absence of such feelings in the sepulchral monuments of the heathen, so learnedly illustrated by Mr. Kenrick in the elegant little volume referred to by Mr. Bache.

the "Christo, quasi deo, carmen dicere," of Pliny,—point with concentrated and exclusive force to the existence of phenomena, which I find nothing exactly corresponding to in the whole history of our race, and which are to me inexplicable apart from the admission of some *fact*, out of the course of ordinary human experience, which in that remarkable crisis of spiritual development, gave to a few minds selected by Providence to introduce it, a perceptible evidence of the risen Christ, and of the reality of the invisible state to which he had passed. I have expressed my opinion on this subject, and pointed out the contrast between Christian belief and heathen speculation, so decidedly in the article in the *National*, pp. 140, 141, that I am surprised any one should have doubted what my views really are, or have appealed to considerations in reply to me which have no intelligible bearing on them. I assert the same views again, pp. 148, 149, of the same article, and add, "This is only changing the mode of supernatural influence, not denying the fact." As I have nowhere revoked or qualified this statement, and have never throughout the present controversy touched on the points in dispute between Unitarians and the orthodox, I am equally at a loss to understand what the Unitarian Minister means when he speaks of the "mixed orthodoxy and anti-supernaturalism of (my) article." (C. R., February, 1860, p. 81.) If the arguments which I have ever felt to be of most force in establishing the resurrection of Christ, should be thought to apply, as I think they do, more directly to a belief in the ascended Christ, and to the effects of that belief on the language and conduct of the disciples, than to the evidence of strictly corporeal manifestations before his ascension,—this is to me in a *religious* sense of no importance, or rather it brings out the only point which is to me of any importance; since what I need, as additional and special proof of the reality of a spiritual world to which the souls of the departed pass after death, is, as I have already several times remarked, the well-attested fact, not of re-appearance in an ordinary human body, capable of being touched and handled by ordinary human organs, on earth, but of the manifestation of a perpetuated individuality from the heavenly state. Such evidence, I think, we have; and I am grateful for it: and I am surprised that those who attach so much weight to the resurrection of Christ, as the only reliable basis for our hope of immortality, should not see that the view of it which I have advocated, is the only view which opens the invisible to us as a reality, by connecting a few mysterious human experiences with a state of being which lies ordinarily beyond our cognizance.

If I cannot accept the evidence for the *bodily* re-appearances as equally conclusive, it is not that I presumptuously cast them aside to make room for what my friend Mr. Means calls my hypothesis; for my order of thought has been exactly the re-

verse. I did not come down from the hypothesis to dissipate the alleged facts; but from a contemplation of the facts as they lay before me, I was forced for an intelligible interpretation of them to adopt the hypothesis. It was inability to comprehend and reconcile the records of those appearances, a consideration of the mode in which they had been transmitted to us, and a sense of the insuperable difficulties accompanying every attempt to realize them as *outward*, tangible facts,—which urged me, *not* to renounce my belief in the resurrection, but to concentrate my attention on that portion of the evidence respecting it, which seemed to me to carry the greatest weight, to place the event itself in the most satisfactory light, and to render it a direct confirmation of our hopes on the most solemn of all subjects. I am far from denying that my view has its difficulties, and leaves some points still unexplained. But difficulties press, as I think, with still greater weight on the opposite and popular view. It is a choice of difficulties. I have always represented it as such. In my article in the *National*, p. 145, I have said: “No one has a right to claim for either of these views the merit of exclusive rationality or credibility. Each is pressed with difficulties of its own, which may be stoutly denied, but do not therefore cease to exist. Each has some evidence in the narrative to allege for itself; and this conflicting evidence it is not so easy to reconcile.” Again, in my “Reply to Strictures,” &c., in your No. for January, p. 46, I have remarked, that “it will perhaps be found that the views which I have ventured to suggest, though not without their difficulties, involve on the whole the fewest.” This is the position which I have all along taken, and which I wish to retain, in this controversy. I did not put forth my views as a complete solution of all the difficulties connected with this question, but as the explanation which to my own mind, and I had reason to believe to some other minds, was the most satisfactory and seemed best to harmonize the various aspects of the case. Under every view the subject presents very great difficulties. The Unitarian Minister is compelled to shroud his own view in “a mystery” which he considers it “mere folly and presumption to attempt to penetrate.” (C.R., Oct., p. 588.) What he claims for himself, he should concede, I think, to others. It is not fair that this concession should be made to one side alone. I have read over carefully what my several opponents have written, and if I felt the force of their objections, no false pride should hinder me from acknowledging it; but on re-considering the whole controversy, I find no reason to retract or qualify in any material point the statements which I have made; my original views remain unaltered, on the whole perhaps strengthened.

If communications to the human mind from the invisible world are possible, those who assert their occurrence are exposed to the disadvantage of using language which must of necessity be

obscure, from its application to subjects which lie beyond the ordinary range of human experience, and to which no corresponding phraseology has precisely adapted itself. From this difficulty those who have to deal with facts falling directly under the cognizance of the senses, are free. Hence the former will be constantly charged with vagueness and obscurity, while the latter are commended for their perspicuity. The idea may, nevertheless, be just as distinctly apprehended in the one case as in the other. But the mass of men perpetually mistake familiarity with an established form of words for the apprehension of an idea; and any deviation from that form will be censured as obscure, though it may in truth exhibit the underlying truth more precisely. I have strongly felt my disadvantageous position in this respect, in arguing that the manifestations of the risen Christ were not those of his previous mortal body, against others who affirm that they were. It is concluded that there can be nothing intermediate between a material object acting on the outward sense, and mere inward thought or impression; and as this latter may be purely *subjective*, a transient state of mind, those who question the strictly *material* appearances of Christ after his resurrection, are supposed to take from the resurrection itself all objective certainty, and to reduce it to the possibility of mental delusion. I still think, however, that Mr. Jowett, in a passage already cited by me (*National Review*, No. XVII. p. 158), has very clearly marked the distinction between what he calls an *outward* and an *inward* fact. The very combination, *inward fact*, expresses the difference from an external impression through the senses on one hand, and from a mere subjective feeling on the other. *Fact*, used in this sense, is not mere thought or feeling.* It is something superinduced on the consciousness by an agency external to ourselves, which we recognize when it is presented to us, but which we do not produce out of ourselves either voluntarily or in the regular flow of associated ideas; on the contrary, it interrupts that flow, and introduces an influence not our own. By calling it *inward*, we imply that it enters the mind directly, or through some avenues of perception different from those which connect us with the outward world. I do not know whether this statement, which is to myself perfectly clear, will assist in removing any of the difficulties which have occurred to your ingenious correspondent, "The Author of 'Inspiration, how related to Revelation,'" who has honoured me with some criticism in your last number. I understand those who hold the usual view of the resurrection to maintain, that the same body which had been deposited in the grave, consisting of flesh and bones, capable of being handled, and partaking of ordinary human food, was

* We use it, therefore, here in a somewhat different sense from writers on Mental Science when they speak generally of "the facts of consciousness."

manifested to men's outward senses for forty days on earth, and was then taken up into heaven. To me it seems—and I offer my views in no dogmatic or arrogant spirit, but as presenting to my own mind the fewest difficulties—that the manifestation must have been something different from an ordinary impression on the senses, though producing an equally distinct conviction of reality. Some of the statements in the narrative are only explicable, in my view, on this supposition. A spiritual presence could not, I presume, act on a material organ. However clothed, whatever the nature of the glorified body in which it was manifested, it must have addressed itself to some inward sense. This is what I contend for; though the language that we are compelled to use in speaking of such things, unavoidably raises material associations, and so unconsciously blinds us to the real nature of the case.

Two statements of mine are strongly objected to by my friend Mr. Means (C.R., March, 1860): my regarding the testimony of Paul to the risen Christ as superior in weight to that of the evangelists; and my inference from the use of the same word, *ὡφθη*, to describe *all* Christ's appearances—to Paul *after*, to the other disciples *before*, the ascension—that they could not have occurred in an ordinary human body of flesh and bones. I will consider the last of these points first. Mr. Means argues that because the cognate word *ὀμματα* means "eyes," "the most natural interpretation of Paul's words is, that the manifestation was to the sense of sight." But there is another cognate word, *ὀπτασία*, which my friend will hardly deny, as used in the Septuagint and the New Testament, means something different from vision through the bodily eyes. So far as I have observed, it is the counterpart in the Greek Scriptures, of *ἀποκάλυψις* or *φανέρωσις*; that which is *ἀποκάλυψις* on the part of God, being *ὀπτασία* or *ὄραμα* on the part of men, the two words expressing correlative aspects of the same transaction.* Daniel (LXX.) x. 1, furnishes an illustration: *λόγος ἀπεκαλύφθη τῷ Δανιὴλ—καὶ σύνεσις ἐδόθη αὐτῷ, ἐν τῇ ὀπτασίᾳ*; and again, *ibid.* 7, 8, *ἶδον τὴν ὀπτασίαν*. So Paul (2 Cor. xii. 1), speaking of his spiritual experiences, says, *ἐλεύσομαι εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου*. In the opening verse of the book of Revelation, we have the two counterparts thus expressed: *ἀποκάλυψις* I. X. *ἣν ἔδωκεν αὐτῷ ὁ Θεός*, and *ὅσα εἶδε*, i.e. John.

* The writers of the New Testament differ singularly from each other in their use of the two words, *ἀποκαλύπτω* and *φανερῶ*, with their corresponding substantives. The former occurs in Matthew, Luke, and very frequently in Paul, but not once in Mark and Acts, and only once in John, and that in a citation from the LXX. (John xiii. 38). In the Gospel and First Epistle of John, *φανερῶ* takes the place of *ἀποκαλύπτω*. It is used, with *φανέρωσις*, in a similar sense by Paul, and occurs twice in Mark, xvi. 12, 14. Among the synonymes of *ὀπτασία* and *ὄραμα*, Hesychius (quoted by Biel, sub. v. *ὄραμα*) places *φαντασία*; and Phavorinus (cited in the same place) has these words: *ὄραματα εἰσι προφητῶν, ὅσα ἐγγρηγορῶτες βλέπουσιν, ἔτε ἐν νυκτί, ἔτε ἐν ἡμέρᾳ*.

Now whatever explanation be given of these passages, it will not, I presume, be contended that they refer to bodily vision directed to material objects, but rather that they describe what Mr. Jowett would call *inward* facts—the presentment of certain objects to the interior vision of the mind. We are clearly, therefore, not obliged, because ὥφθη has a common root with ὄμματα, to understand it of bodily vision; and it is open to us to inquire in which of the two senses, of an outward or of an inward vision, it was most likely to be used by the apostle in the passage under consideration. It will be admitted, I suppose, that Paul's seeing must have been subsequent to the ascension, and that in the passage before us, 1 Cor. xv. 8, it related principally, if not exclusively, to the extraordinary manifestation which produced his conversion, and which he has himself described simply and expressively in the words, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί (Galat. i. 16). This marks the source of the appearance—that it came from God. Paul's reception of it, on the other hand, is called ὀπτασία (Acts xxvi. 19): οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὀπτασίᾳ. Was this, could this be, what we understand by *bodily* manifestation? I confess myself wholly unable to comprehend, how flesh and blood, which the apostle declares cannot inherit the kingdom of God (1 Cor. xv. 50), could appear from the spiritual world and then return to it again. I may be dull of apprehension or biassed unconsciously by hypothesis; but I say in all earnestness, that this is something the mere possibility of which passes my conception. Had the appearance been that of a human body, as its approach was announced by a great light and an awful sound, how could the companions of Paul have avoided seeing it also? Yet the manifestation was confined to Paul alone. The three accounts of the event in Acts, though they differ in some respects, agree in this, that his companions saw no man. That there was, however, some personal manifestation of Christ to Paul is evident; and it is remarkable that it is described by the very word which is the subject of our present discussion, ὥφθη σοι. What he then experienced is denoted by a verb of sight, ὧν τε εἶδες; and he is promised a future repetition of similar visions, ὧν τε ὀφθήσομαι σοι (Acts xxvi. 16). It should not be overlooked, as indicating the belief with which these appearances were associated, that Festus speaks contemptuously of Paul's asserting that a certain crucified Jesus was still alive, ὃν ἔφασκεν ζῆν (Acts xxv. 19); and that Paul commences the account of his conversion by asking, why it should be thought incredible that God should raise the dead, εἰ ὁ Θεὸς νεκροὺς ἐγείρει (Acts xxvi. 8). If I understand Mr. Means correctly, he maintains that the word ὥφθη must be understood in the same sense of all the appearances referred to in 1 Cor. xv. 5—8, and that this sense is that of “a corporeal manifestation.” I, on the other hand, think it evident from the foregoing considerations, that in the case of Paul it

could only have meant an inward or spiritual manifestation; and it seems to me in the highest degree improbable, that he would have used it, without a single remark, of other cases of manifestation, if it had signified in them something entirely different. My friend must allow me to think, that he has affirmed a little peremptorily, that "this argument leads to a conclusion diametrically opposite to the reviewer's." My other friend, Mr. Bache (C. R., March, p. 151), calls the view which I have here put forth, an assumption. But I have assumed nothing. I have stated facts and examined the meaning of words, and I have drawn my inference. It may be a mistaken inference; it may not be Mr. Bache's inference; but it is not an assumption. Mr. Means concludes from Paul's words (1 Cor. xv. 3, 4), "Christ died, was buried, and rose again," that these three things must be predicated of one subject, viz., the body; and inquires, "Where is the sequence or connection of incidents which affect, some only the body, and others only the soul?" I do not feel the pertinence of this question. Even if the same human body was not raised again, but the soul passed at once into its heavenly vehicle, the body must first have died and been buried; and it is to be observed, that the subject here is not *σῶμα*, but *Χριστός*, and that the word *ἐγήγερται* (which, it is to be noticed, is the same with *ἐγείρει*, Acts xxvi. 8, where the context shews that the reference must be to the ascended Christ) may be understood, without any disruption of logical sequence, of that which is most essentially Christ's, his living soul. The same critic attaches great importance to Christ's prediction of his death on the third day, and thinks that its fulfilment involves the fact of a bodily resurrection. To me this form of speech does not appear necessarily to indicate more than Christ's own conviction that he should rise from the grave to a higher life. It is now admitted by most learned and candid inquirers, that the doctrine of a resurrection acquired new force and distinctness among the Hebrews from their contact with the professors of the Zoroastrian religion during the Babylonish exile. We find it taught in the Zend-avesta, that before the general resurrection the soul passes into an intermediate state, where the good are received into a place of happiness, called Gorodman, and clothed with an ethereal body, and the wicked are thrown into Duzakh or hell; and that immediately after death, the soul remains three days with the body in the grave, and on the fourth passes into Gorodman.* The affinity of this doctrine with notions prevalent among the Jews in the time of Christ is obvious. That his words respecting a resurrection on the third day were understood by his disciples during his life as only a general affirmation of his immortality, seems fairly inferrible from the fact, which Mr. Means lays great stress upon, pp. 148, 149,

* See Rhode, *Heilige Sage des Zendvolks*, p. 407.

that they did not look for a bodily manifestation, and, according to the synoptical evangelists, were quite incredulous when the rumour of it first reached them. That Christ's foretelling his resurrection on the third day and its asserted occurrence are compatible with the fact of a corporeal manifestation, I do not deny; but I cannot admit with Mr. Means, that they involve a proof of it. Christ's own words, unless we put into them a meaning derived from a later belief, seem to me to establish nothing either on one side or on the other, but to leave the question whether it was a bodily or a spiritual resurrection still open.*

But I must proceed to the consideration of the second point on which I find myself at variance with Mr. Means,—my preference of Paul's testimony to the risen Christ to that of the evangelists. At the outset I must take an exception to the unqualified assertion of my friend,—that an incidental reference in a letter is of less value historically than the fuller statement of a regular narrative, and that it is more reasonable to interpret the former by the latter than *vice versâ*. I am quite at issue with him here. Where the writer of a letter is led incidentally to speak of matters that come within his own experience or observation, and there is no reason for supposing that he has any motive to deceive, we are more likely to see facts in their original form and their proper light, than when they are wrought at a later period into the framework of a general history, written with a special object and conceived from a decided point of view, which must unconsciously bias the author, without any intention of giving a false impression, so to present and group his facts as to make them the exponents of the idea with which his mind is vividly possessed. The longer the interval between the composition of his work and the occurrence of the facts, and the more they have become in

* The term of three days was employed by the Jews to express a short futurity. The reader will recall a remarkable passage in Hosea, vi. 2, which the Septuagint (v. 4) has thus rendered: ὀγιάσει ἡμᾶς μετὰ δύο ἡμέρας ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἐξανασησόμεθα, καὶ ζησόμεθα ἐνώπιον αὐτοῦ. Archbishop Newcome observes on this passage, "This seems a proverbial manner of describing an event which would soon happen." He refers to a kindred form of expression in Luke xiii. 32. Looking to the Hebrew idiom alone, I do not see that our Lord's words respecting his resurrection imply more than his belief, shaped in the popular, traditional form, that after a temporary sojourn with the body in the grave, his immortal part would ascend to the higher life in heaven. The discovery of the empty tomb, which all the evangelists record, is, I frankly admit, a difficulty which I am unable satisfactorily to explain. But difficulties press on every view of these mysterious transactions. Without adopting Ewald's supposition, I still do not think it so extremely childish and absurd as Mr. Means represents. The language of John, xix. 42, would of itself not unfairly admit the interpretation that the body was temporarily deposited in the adjacent *κηποτάφιον* of Joseph (see Münster's *Symbola ad interpret. Evang. Johanni. ex marmoribus etc. maxime Græcis*, p. 28), in consequence of the near approach of the Preparation Eve. Two reasons are given: διὰ τὴν παρασκευὴν, and ὅτι ἐγγὺς ἦν τὸ μνημεῖον. The invidious imputation on the disciples, alluded to Matthew xxvii. 63, and xxviii. 13—15, shews at least that the story of a secret removal had got early into circulation. But as I do not see my way clearly, I prefer leaving the difficulty as I find it.

the interval the subject of intense interest or earnest controversy, the less will it be possible for any writer, however candid and sincere, unless controlled by a perpetual miracle, to attempt a connected narrative of them, wholly uninfluenced by any previous conception of their nature and significance. If, therefore, we wish to verify any history and to judge of facts for ourselves, it is a great advantage to get at the earliest notice of those facts, and to trace them if possible to their original source. A survey of the materials of history is sometimes necessary to a complete and comprehensive estimate of the history itself. This is not to impeach the integrity of the historian, but only to get the benefit of testing his judgment by our own. Paul makes little or no allusion to the events of the public ministry of Christ. He refers indeed distinctly to his death, burial and resurrection, but briefly and without going into particulars; and his reference, I think, is to the events themselves, known by tradition, and not to any written narrative of them. Where we have the opportunity of comparing his own notice of a fact with the fuller detail of the book of Acts, as in the case of his conversion, the brevity and simplicity of his statement are strongly in favour of its perfect credibility; so that if on any occasion there should seem to be a discrepancy between Paul and the Acts (on all essential points they are in unison), I should certainly construe the history from the letters, and not the letters from the history.*

With respect to chronology, I feel no doubt that I shall have the unhesitating assent of Mr. Means, Mr. Bache and the Unitarian Minister, when I assert that we can fix to a certainty within a few years the dates of all the principal letters of the apostle Paul. This I still think we cannot do in regard to any one of our four Gospels. I have not asserted (Mr. Means must have misunderstood me) that they could not be traced in their present form to an earlier time than the second half of the second century, but that "we find no distinct allusion to any of them by name" before that time, and that "*in their actual form* none of them can be *proved* to have been written anterior to the destruction of Jerusalem." (C. R., January, p. 43.) In the form in which we now possess them, it seems to me impossible to assign to any of them a date at all approaching in precision to that which we can ascertain for all the principal Pauline epistles. To go into this question at sufficient length to be satisfactory, would far exceed the limits of such a paper as the present. To establish the purely negative conclusion, which is all that I at present contend for, as contrasted with the positive chronology

* Paul's language in referring to his conversion is remarkable and significant: ἀποκαλύψαι τὴν ὕδιν αὐτοῦ ἐν ἐμοὶ (Gal. i. 15). Keeping in view what I have already said on ἀποκαλύπτω and its correlative terms, we may observe that it corresponds here, as exhibiting the *divine* side of the transaction, to ὡφθῆναι (1 Cor. xv. 8) and to ὁπτασίη (Acts xxvi. 19).

attainable for the Pauline letters, it may be enough to refer to the diversity of opinion existing among the most learned men. Erasmus, Lardner, Hug and Bleek, maintain that Matthew was originally written in Greek. Klener, the author of a learned prize essay, published at Göttingen, 1832, has attempted to shew, with the concurrence of the late professor Lücke, and, I think, has shewn, that the original Matthew, spoken of by Papias, was written in Hebrew; that from this our present Matthew has been derived, but when or by whom or with what additions, it is now impossible to say; and that the affinity of our Matthew with the gospel of the Hebrews in use among the Jewish Christians, is best explained on the supposition, that both works flowed through different channels, each with some additions peculiar to itself, from the same Hebrew or Aramaic original. One of the most eminent of living critics, a distinguished ornament of our body, in an admirable paper communicated some years ago to the Prospective Review, adduced some very powerful reasons for considering Mark as the earliest of the evangelists.* Ebrard and Bleek, writers of high repute on the conservative side of German theology, carrying with them the concurrence of De Wette, maintain that he is the latest, finding traces in him of having used even John. The various written materials referred to by Luke as his sources, prove that his cannot have been a very early work; but we cannot fix its date. When John's Gospel was written, and whether the work bearing his name is authentic, is one of the questions still eagerly debated by theologians of opposite schools on the continent. Language is often employed on this subject which seems to me singularly inappropriate. The texture of our three first Gospels and their curious relation to each other, shew that they did not originate like ordinary books, produced all at once by a single effort; but that they were rather a cumulative growth, — the various materials of which they consist, records at first of particular discourses or transactions, long perhaps the property of private individuals, and circulated from hand to hand with ever fresh accretions, being only gradually collected and combined and reduced to the form in which we now have them. The prevailing belief that the end of the world was at hand, never permitted the first generation of Christians to think of writing a work for posterity. The earliest gospel was oral. If written memoranda were made, they were for the use of individuals. Even Mr. Norton adopts Gieseler's theory of an oral gospel, out of which our three first immediately grew, as the best mode of explaining the mingled agreement and discrepancy with which they are related to each other. I cannot indeed adopt this view myself. To me it is evident, that written documents of greater or less extent, *minora quædam historiarum corpora*, as Lachmann calls

* Article iii. No. xxi. Vol. VI. 1850.

them,* themselves derived from various sources, must have intervened between the primitive oral tradition and the full gospels which we now possess. The idea of a canonical or authoritative Scripture does not appear to have been distinctly entertained till the rise of the conservative reaction against the wild disorganizing tendencies of Gnostic speculation and Montanist fanaticism at the end of the second century. Mr. Means expresses his surprise at the plastic character ascribed to the faith of the first age, and at the general, unopposed change that is supposed to have been silently proceeding from A.D. 50 to A.D. 150. Now we have very little direct record of what was going on at all during this space of time. It is a period of singular obscurity. But all accessible evidence seems to indicate that the great means of influence and instruction were still chiefly oral, aided here and there by a nascent literature slowly emerging out of tradition. In this transitional state, and till it is fixed by an authoritative literature, popular belief must of necessity be to a certain extent plastic; and while it faithfully preserves and transmits great ideas and the remembrances of a great teacher, especially with the aid of brief authentic memoranda of what he said and did, it is inevitable that in matters of subordinate and historical detail, not affecting the grounds of trust and reverence, it should undergo some change through the very growth and vitality of the ideas themselves. In treating of the possibility of such change, to repel it by talking of corruption, tampering and substitution, is really to take for granted the point in dispute; to judge a whole preceding century from the point of view which had been gained towards the close of the second; to assume that our three first Gospels had existed exactly in their present form from the beginning; and to deny, what everything in their actual composition and the earliest traces of their existence renders probable, that they were in the first instance a growth gradually evolved out of tradition by the spiritual demands of the church. When the Unitarian Minister asserts that "the authorship of the Gospels is quite as well proved as that of the *Æneid*, the *Metamorphoses*, the *Gallic War* and the *Catilinian Conspiracy*," he overlooks the difference between books that were issued into the world by a regular publication in Rome, and which are constantly quoted by well-known authors, such as Velleius Paterculus, Martial, Propertius, Quintilian, Suetonius and the author "*de causis corruptæ eloquentiæ*," through the ensuing century almost from the date of their appearance,—and books which have evidently from their mutual relation been largely composed of materials collected from private sources, and arranged, it may be, in the first instance, by those whose names they bear, but

* *De Ordine Narrationum in Evangeliiis Synopticis* (Theolog. Stud. et Krit. 1835. 3).

which, it is a fact, are never once cited by name for a century at least after the destruction of Jerusalem by Titus, and which from the way in which they were circulated, must almost have retained the character of unpublished writings some way down into the second century. This distinction, which, observe, I do not assume, but which is an inference from extant facts, does not at all affect the character of the New-Testament writings as vehicles of religious influence and instruction. They are the record and expression of a deep, spiritual movement pervading the popular masses of society, rather than deliberate productions of literary thoughtfulness and skill. Their popular character authenticates them. The elements of which they consist, breathe of the age which sent them forth into the world. Their very literary deficiencies, their partial failure to meet the demands of a strict historical criticism, adds to their religious value, as indicating the depth and fervour of the faith and love out of which they sprung. We cannot doubt that they transmit to us through various channels the mind and spirit of Christ. For we know from the invaluable fragments of Papias, preserved in Eusebius, that the first things reduced to writing were the discourses of Christ, τὰ λόγια τοῦ Κυρίου, and that these formed, early in the apostolic age, the nucleus of our present Gospels. As Christ's discourses were all occasional, such records must have possessed from the first something of a historical character. These primitive collections were variously combined, arranged and distributed in the larger works which grew by degrees out of their fragmentary beginnings; and they appear to have been religiously preserved, as containing the words of Christ himself, however the historical cement in which they were embedded, was increased and modified by the later accretions of tradition. It is in the discourses of Christ that the agreement of the three first evangelists with each other is most remarkable; here it is often strictly verbal. It is outside the discourses, where rumour and tradition had freer play, that their variations commence, and are often irreconcilable. Then there is the grand personality of Christ himself in the centre of all these narratives, so unique, original and self-consistent. We feel certain no popular enthusiasm could raise out of its teeming fancy such a character as that. We are sure some great historical reality must lie behind it. Every one feels, that the Christ of the New Testament in himself and in the effects which he produces on the human soul, is and must be a reality. The religion of Christ is revealed and embodied in the person of Christ. This is of more value to us than his particular words or his particular acts; for these were often shaped and limited by the occasion which called them forth. It is the spirit which underlies them and glows through them, it is the spiritual power of his wonderful and gracious personality—the Divine speaking and acting through the Human—which touches the

soul with a religious sympathy, fills it with faith and love, and draws it into union with Christ, as Christ by a higher exercise of the same affections is already one with God. So long as this living Christ is preserved to us, we possess the eternal substance of his religion. Not only, therefore, are the minute historical details of the evangelical narrative of less importance to us, on this spiritual view of our relation to Christ and of the value of his religion; but the very consciousness that we are compelled by the results of an honest criticism to allow a certain latitude of interpretation in dealing with some portions of the history, instead of being unfriendly to a devout sense of our manifold obligations to Christ, aids our deliverance from that servile subjection to the letter, which killeth, and puts us more completely in possession of that spiritual freedom without which religion can never grow up into its full power and dimension within us.

(To be concluded in the next No.)

CORRESPONDENCE.

THE STATUE OF DR. PRIESTLEY AT OXFORD.

SIR,

WITH deep pleasure did I read the report contained in the last No. of the Christian Reformer respecting the placing of a Statue of Dr. Priestley in the new Museum at Oxford. The vividness of my interest may be slightly owing to my having a few months ago spent a few days in the vicinity of the Museum and surveyed its beauty: a most worthy receptacle will it be for the images of the great men of whom statues are there to be placed. But the principal ground of my satisfaction is the proof which the report contains that at least some Unitarians are not slow to seize a good opportunity for bearing emphatic testimony to the great qualities and manifold and enduring services of one of the great lights of our Unitarian church and of the world at large. Too indifferent, at least in conduct, have we hitherto been to what we owe to the excellent and distinguished names which are at once the *decus et tutamen* of our denomination. Of Newton, Milton and Locke, we have *talked* indeed *usque ad nauseam*; but what have we *done* to make their real merits known in general, and to make their high qualities familiar and dear to our children? Yet, if any church has a spiritual ancestry of an ennobling and blessed tendency, that church is ours. Why, then, is there not even a good biographical memoir of either of the three, portrayed chiefly in a religious light? Cannot something be now done to relieve us from this apparent neglect? A finer subject for a competent pen than "The Life of Joseph Priestley" could not easily be found. Would that some one, having both the scientific and theological knowledge requisite, would undertake the task! Such a likeness of the man would be even more useful than a statue in the Oxford Museum; for

while the latter will be fixed to one point, and so accessible to only a few, the former would travel over the world, and make known to tens of thousands the varied excellences of one who was morally great as well as pious, learned and scientific. It will be a happy thing if this Oxford business should lead to the shewing of a practical interest in such qualities of mind, heart and character as those of Dr. Priestley. By no means am I disposed to man-worship. As little am I a friend to the neglect of venerable memories. The past is meant for religious and moral impression, as much as the future is meant for stimulus and hope, and the present for work. From that past we Unitarians extract but little of the higher nutriment in which it is so rich. Let us unlearn our error. Why should not this opportunity occasion efforts in more ways than one to make Priestley known in his own true qualities? With the many, his is a name of fear and reproach: are we blameless in this particular? If the ordinary literature has done him injustice, has he received his due at our hands? I hope to see a change for the better, and with that view will conclude with one or two additional suggestions.

I presume that it will not be difficult to obtain copies of the statue when executed. Hackney, Birmingham and Leeds, will surely be glad to procure a copy; and I should hope that Manchester and other towns not having the special reasons which may be supposed to actuate the Unitarians of those three places, will be desirous of profiting by the opportunity. I do not know that it would be possible to form a *Priestley Gallery* out of the portraits, medallion, works, &c. of that good man, but at least materials cannot be wanting to make a room specially interesting to persons who in May next may attend the Association meetings from the country. When, too, the time comes for placing the statue on its pedestal in the Museum, I presume that Mr. James Yates and others, to whom I for one feel indebted for the part they have taken, will make a visit to Oxford; and why should there not be some inauguration observances? I think so good an opportunity for preaching the simple gospel of the New Testament in that centre of mediæval Christianity should not be lost.

Speaking of public ministrations, I am reminded of the good that would ensue if ministers were to deliver, either in their pulpits or classrooms, lectures illustrative of the life, views, labours and discoveries of Priestley. Possibly our brethren of the United States, who, as affording the Christian and philosophic sufferer an asylum when driven from his native land by a Church-and-King mob, have a solid claim to share in the honour of commemorating the services he rendered to his kind, would, if an overture were made to them by the British and Foreign Unitarian Association, be willing to join in some general method of expressing toward his memory the love and reverence of the Unitarian church. I have long thought that a visit to Dr. Priestley's birth-place would be beneficial as well as interesting. Your report has revived and strengthened the feeling. Probably others may be willing to join in such a mark of fraternal regard, with yours truly,

Manchester, March 5, 1860.

JOHN R. BEARD.

"REVIVALS" FROM IRELAND.

SIR,

On Thursday, Feb. 23, the inhabitants of Hackney were invited to hear, from the Rev. S. J. Moore, of Ballymena,—a gentleman referred to in the able papers on "Revivals" which have appeared in your Magazine,—an account of the "Glorious Work of God in the North of Ireland." The largest room in the place was much too small for the multitude who sought admission; not only was the interior crammed, but the several entrances were besieged by a crowd of evidently anxious listeners, shewing that this "revival" movement has excited the deep interest of no small portion of our own population.

I happened, for a short time, to be within ear-shot of the reverend gentleman, and a few sentences which reached me may, I think, be useful to some of our Unitarian friends, if you will permit me to chronicle them in your pages. With all the earnestness of a man who had himself undergone a vital "change," Mr. Moore described what he had seen and done. His statements must have made a deep impression on many who heard him, consisting, as a large part of his audience did, of persons of small cultivation, in whose religion, generally, *dread of the future* is the prevailing element. Poor things! I glanced at the eager, anxious faces of not a few—the humble, kind-hearted women more especially—with feelings of unmingled pity. In its power thus to work on the fears of the timid and less intelligent, lies the main strength of "orthodoxy." Remove the principle of *fear* from the religion of many whom it influences, and how much of religion would there be left?

But the part of Mr. Moore's address which more particularly struck me was this. He had attended, he said, not fewer than seventy "revival" meetings, and witnessed their influence on persons of various creeds and degrees of intelligence. Not only had Catholics, but even Socinians, felt their power; and there was this striking characteristic in every instance of "conversion,"—that former errors of opinion were at once renounced, and the changed one saw ground of hope only in the "atoning blood" of Christ, and addressed the deep outpourings of his heart "exclusively to the Lord Jesus"!

It may be so, and all this the special work of God's Holy Spirit. Mr. Moore said the "converted" knew it was, because they *felt* it to be so. If feeling is a reliable test of truth in one case, why should it not be in another? But if it be so—and this is the point to which I would specially draw the attention of your readers and certain speakers at a late District Unitarian Society meeting—what becomes of our Unitarian faith? The teachings of "the Spirit" cannot, on important points of religious doctrine, be one thing to one man, and a directly opposite thing to another man. The unavoidable result, therefore, would seem to me to be, that the Unitarian who can discern the working of God's Spirit in these revivals, must necessarily admit the absence of all truth in the distinguishing features of his own creed.

Hackney, March 3, 1860.

G.

CRITICAL NOTICES.

The Revelation of God and Man in the Son of God and the Son of Man: Six Sermons preached in Renshaw-Street Chapel, Liverpool. By John Hamilton Thom. Pp. 142. London—Whitfield.*

IF we attempted to characterize the tone of thought perceptible throughout these Discourses, we should be disposed to say of it that it is, in the best sense of the word, intensely Pauline. It is an honourable distinction, and one very naturally associated with the philosophy which Mr. Thom maintains. Whatever may be thought of that philosophy, Mr. Thom has secured, by means of it, an immense advantage, in being able to read the apostle of the Gentiles in a purer, more generous and religious light than that in which his difficult sayings have been long and commonly interpreted. It may perhaps be found that the peculiar freshness and vigour of these Discourses is partly due to novelty of expression, and that the doctrine which is here taught of God and Christ and of religion, of Christian evidence and of inspiration, has not been wanting in the writings of other liberal and Unitarian divines. The same phenomenon appears in the comparison of St. Paul with the evangelists and with the older scriptural writers. The truth which he presents in a novel form is often identical in substance with what had been spoken by Psalmists and Prophets in a more simple, if in a less pointed manner. Mr. Thom has followed in St. Paul the example of concentrated thought, and the result in both cases appears in a certain philosophic unity of conception, — which, however, it requires great sympathy with the point of view of the writer to receive with entire, unquestioning assent or appreciation. Mr. Thom, in his definition of religion, brings the element of feeling into greater prominence than is sometimes allowed to it in Unitarian writings; at the same time he treats the question of proofs of divine revelation with the utmost Pauline freedom; and yet he is so thoroughly Unitarian in his convictions, while holding firmly to the revealed character of the Christian doctrine, that he is felt to be in real sympathy with every form of genuine Christian life and thought amongst ourselves or others. Even those who profess dislike of the cold, negative character which they have learned to attribute to the Unitarianism in which they have been brought up, and who, in utter ignorance of what Calvinism truly is, have begun to look with hopeful longings in that mistaken direction, may find in these Discourses something that shall allay the restless craving of their dissatisfaction. Yet if the truth of the Unitarian doctrine appears to differ in the work before us from what these persons read in others of our body, the difference, they may be assured, is just of the very kind that distinguishes the Epistles of St. Paul from others of the scriptural writings. It was natural that the early forms of Unitarian thought should have moulded themselves upon the simplicity of the evangelists, and upon those portions of the New-Testament Epistles which uttered the divine truth in language that even the most rigid orthodoxy could not deprive of its plain humanitarian and Arminian sense. But Mr. Thom will be allowed to have rendered an eminent service to the cause

of Christian truth, if he shall have aided to rescue the Pauline doctrine, the supposed stronghold of Calvinism, from the reckless abuse of that misinterpretation.

From the rich variety of striking passages which might be quoted in illustration of Mr. Thom's method of teaching, we select, almost at random, the following, a portion of the first discourse, on "Christ tempted in all Points like as we are."

"It is not then because of the compassion of God only, it is because of the Holiness of God, we can be confident that with the eternal energies of His Spirit He will promote every desire in the heart, every effort in the life, to escape from evil and to be at peace with Him. We ask no protection against a holy God: He *is* our refuge and protection; for we know that a holy Being must help us to be holy,—must mourn over and seek us as long as we are unholy: if there was any unholiness in Him, He might be unforgiving. God forgives, not because He is lenient to sin, but because he utterly abhors it, and delights to lend Himself to every attempt to break its yoke, to deliver for ever from its bondage, by meeting every sighing of the spirit after Himself. Our Lord forgave, not because he made light of transgression, not because he took an indulgent view of our temptations, not because he thought any man tried beyond his strength, beyond the strength that was open to him if he chose to apply for it,—but because he sought to retrieve the Divine image in every man, and therefore would break no bruised reed, would quench no smoking flax, but would help Righteousness to victory if it shewed but a spark of life. He was tempted in all points to resent injury, by being exposed, even as we are, to every conceivable form of ingratitude, of insult, and of wrong: and he was tempted, even as we are, to abate something of his revolt from moral evil that he might the more readily sympathize with the sinner,—but he escaped the temptation on this side too, and never forgave otherwise than out of his sympathy with what is good and holy. Observe all his forms of Forgiveness: Thy *faith* hath saved thee: She is forgiven, for she *loves* much: Go in peace, and sin no more. Faith, Love, Penitential Sorrow—these affinities with God, these drawings of the spirit heavenwards, these approaches to the Righteous One—he gave them his countenance, he helped them to effect a perfect deliverance."—Pp. 27, 28.

Another passage, from the fourth sermon, on "The Unitarian Position—Devotional and Pastoral," exhibits the spirit in which Mr. Thom replies to a kind of objection commonly urged against us. He is pointing out certain manifest advantages which ought to favour the habit of Unitarian devotion,—advantages denied in the nature of things to those whose idea of God and of Christ is confused and mystical, and whose conception of the spiritual life excludes it from all relation with nature.

"Whence, then, this appearance of coldness?—for the appearance at least is, I suppose, testified against us. Will it be said, that is owing to our Faith? If so, will any one tell us what element is absent from our Devotion that appeared in the prayers of Christ? I speak not of their intensity—for who prayed like him?—but of the elements of Faith, the doctrine of God, that fed that intensity. It cannot be owing to our form of worship, for we have that in common with the most emotional Christians,—and the Churches that use most of Ritual and of Liturgy are commonly praised as bulwarks against fanaticism and the irregular fervours of the spirit. Or, is it that the spiritual atmosphere in which we strive to breathe is too pure for us—that we use too little of symbol in using only the Universe and Christ? Is our Piety really cold, or does it only appear so to others because we do not use their media of expression? When the Roman Catholic falls down before his symbol on the pavement of a Church, apparently absorbed in the midst of careless and shifting crowds,—be it the Real Presence on the Altar, or the Virgin Mother

within her shrine, or the reflection of God from some sainted face whose flesh the spirit has worn away,—is there more of real feeling, reserving for the present the quality of the feeling, because there is more of the intense and passionate sign? We naturally think that there is more, because we see more of its expression. What is the reason of that peculiarity which must have struck all observers with astonishment in Catholic countries,—the utter absence of reserve in giving open expression to the secret worship of the soul, in going through all the attitudes even of a rapt Devotion, in the presence of those who are only idle spectators? Does it not go along with habitual symbolism, with consecrated media of expression, with formulated worship? Is not the soul casting itself upon the recognized vehicle, rather than carried face to face with the living God? If spirit was meeting Spirit, could there be this intense engagement with the outward sign? Would that abandonment of all reserve be possible unless the soul was alone with God, or in a community of worshippers where each spirit was felt to be as in a closet of its own? If not, then are we to *mediate* our Devotion that its flame may burn more thickly—that we may have less reverence and reserve in *giving it expression*? Are we to have less direct communion with God, that through symbols and litanies we may speak more freely of Him? It may seem a strange fact that Christianity should not yet have moulded itself into a perfect form of worship, universally accepted; but the fact that it has not, may indicate that it was not intended to do so,—that in every Church, as in every Soul, and in every fresh act of the Soul, the Spirit must be newly born.”—Pp. 92—94.

In speaking upon this topic of Unitarian devotion, Mr. Thom addresses to our community wise counsel, which we gladly commend to the serious consideration of well-meaning but injudicious friends of the truth which we all agree to profess and honour.

“Whether our Devotion has been in any way commensurate with these fostering influences from God and from His Truth, I would deem it not healthy to ask. Certain I am that Devotion never will be kindled by our applying to it the irritant stimulants of our own discontent with its condition,—that never will it warm and grow under the eye of our criticism and inspection,—but only by turning its own eye outwards in self-oblivion upon its glorious Object. If we have any reason, or suspect we have any reason, to be dissatisfied with our Piety, we must neither fret at it nor scold it, but simply hold our souls to receive the blessed Image of Him who alone can feed it from Himself. *Self-examination* will never bring a divine glow upon any of the springs of our spiritual life: the only examination that can transfigure us is the knowledge of ourselves that comes from the Light of God shining into our darkness: only when we look into *His* face do we know how poor we are, and yet how infinitely rich. You know it is commonly said by others, and I suppose believed, that our Piety is cold,—though *who* could be blameless judges of that, or *what* instruments God could have given them to make such measurements, it might be difficult to say.”—Pp. 90, 91.

“And now, to recur for a moment to the allegation against us of coldness and feebleness as a sect, though sect we are not,—that is, we do not separate ourselves from the Universal Church,—may I offer a word of mixed encouragement and counsel? Our religious atmosphere seems charged with restlessness, and we are largely engaged in the least edifying of all employments,—self-criticism spoken in public. Now I deem that there is high wisdom and religion in being content even with our deficiencies, if they seem to come out of our providential lot and position, and not of voluntary fault or uncongeniality of heart. Let us rest—not abide, but rest—in what we are, if what we are is only genuine and dutiful,—let us wait and work patiently within the sphere that is clear to us until God elects us to something better, and not corrupt our hearts by the aimless motions of a blind discontent. There is much of lamen-

tation that seems to me utterly unhealthy; it may ground itself on many discouraging facts, but it is not wise in its issues, nor refreshing in its own spirit. It may be that we are not the Church, nor the men, that the times require,—but not the less we are what we are by the grace of God. There may be multitudes waiting for a word to be spoken to them with power, but if we keep back no word that *is given to us*, then they must wait till God sends the servants who are inspired to speak the word they want. Meanwhile what is our duty? Is it to be blind to these things? Is it to be satisfied with ourselves? Is it to fall into any languid fatalisms? No,—but to be faithful and true, and ever hopeful, because God knows where and how He wants us; and if, without any known unfaithfulness of ours, we *are* weak and small, then let us be content to be weak and small, and make no swollen efforts at greatness. For my own part I am contented to see a great work waiting to be done, and to know that not yet are we equal to the doing of it, if *that*, though no doubt it is humanly depressing, is yet the discipline that God has provided for us. But if I am contented to wait God's time though I see as it were the coming glory, and know that others will gather it,—that at a day, perhaps not far distant, some Man sent of God will speak the word that will then seem so clear and simple that a child might have uttered it, and we shall all wonder how we missed it,—a word before which our sects shall disappear and roll together like drops of water,—there is yet one thing with which I will never be content, and that is, to hold back one word of the Testimony that is given to us in the measure of utterance that God affords,—nor to suffer others to hold it back without planting in their conscience the broken barbs of all those arrows of Light which their faithlessness has quenched.”—Pp. 99, 100.

“I hear and read much about our not fulfilling our Mission with which I have no kind of sympathy,—which seems to me to partake more of human ambition than of divine obedience. If any man can do better let him do it—if he can speak better let him speak it—but let him not waste his breath or time in idle moanings about what he calls success,—unless he means success in saving sinners, nor canker his own freshness and naturalness by judgment of his brethren. To all such I would say,—Shew us the way if you know it—give out the Light if you have it—let all men hear the word of Truth that is in you—let them gaze upon the face of a diviner Beneficence if it has dawned upon you—shew us that you really have what is fair and good, and we will follow you with blessings,—but if you have none of these things, we will not regard your restlessness and discontent as a divine sign—if you are only impatient with what is, and will not wait for God to evolve what is better out of your simplicity and truth, you may see with a very keen and bare eye into the poverty of the Actual, but the serene beauty of what is Coming has not yet risen on your soul.—Let us beware lest when we are wearying ourselves with what we call our want of success, we be impatient only that God has not given greater glory to ourselves.”—Pp. 103, 104.

We shall not affect to say that our body has reason to be entirely satisfied with itself, or that we have accomplished all the good that has been fairly within our reach. Yet, surely, whatever improvement we have the proper right to look for, we shall do well to seek from other motives than the vulgar aspiration after a greater worldly success. We are not prepared to abandon our noble distinction of a reasonable, not to say a philosophic faith. We are not disposed to reduce the glorious simplicity of our belief in the Father's goodness to the level of a mystifying and superstitious theology. We cannot appeal, as the revivalists do, to the terror of Satan and his eternal hell, by way of stirring up the fearful excitement which the people mistake for the warmth of pious fervour. By what right, then, do any look for the results amongst us of a kind of preaching which we justly reprobate as unworthy of God and of Christian truth? We have undoubtedly much to learn; but we

are supplied already with abundant motives to greater activity and to the culture of increased faithfulness and zeal in the cause of righteousness: we have little of good to hope for if we allow ourselves to seek the stimulus to our Christian duty in the false direction of mere popular successes.

Lectures on the Atonement, delivered in the Northgate-End Chapel, Halifax.

By Russell Lant Carpenter, B. A. Lecture First—Slight and slighting Views of Sin—The Jailor at Philippi.

MR. CARPENTER here gives us the first of a series of lectures in reply to the recent work of Mr. Mellor on the Atonement. It is clear, scriptural and powerful. We are glad that Mr. Carpenter thus steps forward to defend the simplicity of the gospel. Infidel lecturers avail themselves of orthodox statements like those of Mr. Mellor in order to throw discredit on Christianity. The common people of our manufacturing districts, a shrewd but ill-informed class, take such representations as undeniable statements of Christian doctrine, and draw conclusions hostile to revealed religion. In such a state of things, Unitarians seem especially set for the defence of the gospel. They, and they alone, can defend its evidences and truth. We heard with great satisfaction that on the occasion of a recent infidel lecture at Ashton-under-Lyne by that versatile and unscrupulous person, Joseph Barker, the Rev. John Gordon claimed a hearing at the close of the lecture, and then exposed the injustice of the views given of Christian doctrine, and before quitting the room rebuked Mr. Barker for his suppression of the truth. Mr. Barker, like others of his class, finds it convenient to attack Christianity through the sides of orthodoxy; but *he* at least knows that there is another representation of Christian truth which combines reasonableness with fair Scripture interpretation. Mr. Gordon, we are informed, made a deep impression on some who heard him. Let our ministers be alert, and fearlessly stand forward in like manner in their several districts for the defence of religion.

Pamphlets recently received.

WE have only space to mention the titles of several interesting pamphlets. From Rev. Henry Green, of Knutsford, and Rev. John Ellis, of Diss, we have two very interesting and in their scope congenial discourses,—the former on “The Mother in her Household,” the memorial of a departed friend; the latter, “The Christian’s Home,” occasioned by the summons of a poor and blind and aged Christian who had gone to her Father. From Rev. David Davis, of Norwich, we have a judicious rebuke of some local bigotry at Norwich, entitled, “Are Unitarians Christians?” preceded by a sermon on Truth. We have also received a copy of the fourth edition of the Rev. Joseph Hutton’s *Devotional Exercises*, revised by his son, Rev. Dr. Hutton. The value of this devotional volume is known to many hundreds of families. From Dr. Samuel Osgood we have “The Broad Altar,” the first sermon in the “Broad Church Pulpit,” a plea for religious liberty in union with a catholic spirit. “The Bottomless Pit,”—not so much a refutation of the horrible doctrine of an everlasting place of torment, as an exposition of the hell which the sinner creates in this life.

INTELLIGENCE.

OPENING SERVICES AT THE "CHURCH OF THE SAVIOUR" AT SOUTHAMPTON.

The opening of the handsome Unitarian church at Southampton, on Thursday, March 22, is an event of considerable importance both to that town and to the general Unitarian public. The past history of the town has already inscribed in its annals some marks of interest bearing on religious liberty and Protestant Nonconformity. In the reign of Elizabeth, Southampton gave a hospitable welcome to a number of emigrants from the Netherlands, Protestant refugees, the victims of the persecution of the Duke of Alva. These emigrants brought with them virtuous and industrious habits and manufacturing skill, and the consequence was that the town was for a series of years considerably enriched by the establishment of the cloth manufacture. The Puritan element previously existing in Southampton was strengthened by this immigration of men and women so attached to their religious principles as to be ready to sacrifice the comforts of their native land rather than do violence to them. When the Act of Uniformity, in 1662, tried the resolution and religious honour of the English clergy, two clergymen were found in Southampton to whom truth and conscience were dearer than the livings of St. Michael and All-hallows, Mr. Robinson and Mr. Giles Say. The former continued to reside in Southampton, and by his life and sufferings, as well as by teaching from house to house, bore to the last a steady testimony to Nonconformity. Mr. Giles Say, the ejected vicar of St. Michael, opened and licensed his house, when the Declaration of Indulgence gave a temporary lull to persecution, as the place of meeting and worship for a Congregational church. Both the clergymen named afterwards suffered imprisonment in the town gaol on account of their religious fidelity. A fellow-sufferer of theirs was the father of the great Isaac Watts, a schoolmaster of some repute in the town and a deacon of the Congregational church. There is an affecting tradition, that during the imprisonment of her husband and his pastors, the wife of the good deacon was to be often seen seated on a stone near the prison door, having in her arms her infant son, afterwards the distinguished divine and sacred lyrical poet. If herself denied access to her husband, she possibly thought some one admitted within might carry to him tidings

of those he most loved on earth, or might convey to herself words of tenderness from the prisoner. Southampton and its Nonconformity is especially honoured by its connection with Dr. Isaac Watts. "With it," as the preacher remarked in the dedication sermon, "is entwined the imperishable name and genius of that great man whose harp has attuned the English tongue to sacred song scarcely only in a less degree than did that of David the language of the Holy Land. Here that sweet singer of England drew his first breath; here his cradle was rocked by the fierce gales of religious persecution; here he gained the rudiments of that varied intellectual cultivation which afterwards diffused itself over so many departments of human knowledge; here he began, and for the benefit in the first instance of the Nonconformist church of the place, those sacred songs which have since been sung wherever the English tongue has penetrated. Here he drew in his first religious inspiration and the love of freedom which marked his character through life."

The growth of Unitarianism in Southampton was not an offshoot of its early Nonconformity, but was planted by new comers to the town. Some five-and-forty years ago, an unsuccessful attempt was made by Mr. Benjamin Travers to establish an Unitarian congregation in the town. Contributions from other places enabled him to build a small chapel, but his own illness suspended the scheme, and no one else was found to take it up. The present establishment of Unitarianism goes back some eight or ten years. It was a missionary effort on the part of the Southern Unitarian Society, designed and largely carried into effect by the hopeful and indomitable zeal of the present pastor of the Church of the Saviour. Mr. Philip Brannon, removing to Southampton from Newport a few years ago, carried with him the influence and spirit of Mr. Kell, then of Newport, and opened his house for Unitarian worship,—curiously enough, nearly on the spot where now he has had the pleasure of designing and erecting a beautiful Unitarian temple. We need not dwell on the other stages of the progress of this church, worshipping first in the Philosophical Hall, then in a small chapel purchased from the Methodists, but situated in a very disagreeable part of the town. The settlement of Mr. Kell at Southampton, a few years ago, was a happy circumstance for the Unitarian cause there. He con-

ceived the bold plan of erecting a church on a handsome scale in one of the best situations of the town. To the wonder of all who knew the difficulties in the way, he has by his earnest appeals both to the little flock at Southampton and to the friends of the cause elsewhere succeeded in raising more than £2000, and a singularly beautiful structure has been built. We are enabled to give with our present number an engraving, by means of which our readers will form a good idea of the appearance and general character of the building.

The day fixed for the opening fortunately proved fine, and as the hour approached for the dedicatory service groups of worshippers and their friends from many distant places were seen approaching, or scanning with deep interest the new building. We shall append to this article an architectural description of it, only remarking here that the general appearance, both without and within, is harmonious and beautiful. It has ample light; the seats (there are no pews) are commodious; the pulpit (often a blemish in modern churches) handsome; the fittings of the communion-table, with its stone rails and its lectern, in excellent taste and keeping with the rest of the building. At the foot of the pulpit stairs stands the stone font, very symmetrical, and on this occasion strewed with beautiful flowers, some of the early floral offerings of the tardy year. Soon after the service began, the church was pretty well filled. Among the attendants, in addition to the congregation of Southampton, were Sir John Bowring; Mr. Blundell, of Hull; Mr. Alfred Lawrence, Mr. Edward Nettlefold and Dr. Longstaff, of London; Mr. W. Wansey, of Bognor; Mr. Colfox, of Bridport; Mr. Filliter, of Wareham; Mr. F. Schwann, late of Huddersfield, now of Stockbridge; Mr. John Bishop, of Dorchester; Mr. Isley, of Newbury; Mr. Kenrick, of Jersey; Mr. Cox, of Honiton; Mr. Shepherd, of Portsmouth; Mr. Hamilton, of Poole; Mr. Mortimer, of Horndean; Mr. Williams, of Tunbridge Wells. There were also many ladies from Wareham, Royston, Portsmouth and other distant places. The ministers present were, Rev. Edmund Kell, the pastor of the church; Rev. J. Pantou Ham; Rev. Henry Hawkes and Rev. T. Foster, of Portsmouth; Rev. H. Howse, of Reading; Rev. R. Shelley, of Newbury; Rev. M. Rowntree, of Poole; Rev. M. Davidson, of Wareham; Rev. Mr. M'Ferreran, of Newport; and Rev. R. B. Aspland.

Soon after eleven o'clock, Rev. Edmund Kell entered the pulpit, clad in a handsome silk gown presented to him the evening before by the members of his congrega-

tion. The words of prayer, which were the first religious utterance within these walls, were very solemn and were spoken not without emotion. Next followed this hymn, composed for the occasion:

ALL GLORIOUS GOD! to THEE this place,

Sacred to things unseen, we give;

For not to SENSE alone we live,

When quickened by redeeming grace.

Supremely great Thy law of love,—

Justice with Mercy richly fraught;

The end of Discipline and Thought;—

The pure heart sees around, above.

Yet dim is Duty's signal, save

Read in the blaze of Gospel light:

And SIN this dimness turns to *night*,

And Nature leaves us in the grave.

How bless'd the faith the Gospel yields!

A balm for sorrowing guilt it proves;

Shews when he chides the FATHER loves;

And Death with hopes immortal gilds.

When, felt the soul's deep wants, we come

To worship here with one accord,

In spirit may we meet the Lord,—

The SAVIOUR'S CHURCH, our mystic home!

The psalmody of the service was assisted by the organ, which was a few years ago a gift from Jersey on the breaking up of the chapel in that island. It appeared on this occasion renovated with a Gothic case suitable to the rest of the church. The place proved itself well adapted for the human voice, whether in single or combined utterance. The Scriptures read by Mr. Kell were Psalm xxvii. and John iv. When the introductory service was nearly finished, Rev. R. Brook Aspland entered the pulpit. He commenced his address with these words: "My first duty is a painful one; for I have to explain why it is that Dr. Beard, whom you came to hear, does not now occupy this pulpit. A telegram a few hours ago brought to this town the information that he is detained at home by severe sickness. Though ill, he purposed to be with you and fulfil the important duty assigned to him in this day's proceedings. But the rapid progress of his indisposition now confines him to his sick chamber." After appealing to the candour of the congregation to receive with the necessary consideration and forbearance a sermon adapted for the occasion under singular disadvantages, the preacher took his text from 2 Chronicles ii. 4—6. The subject of the sermon was the Omnipresence of God, viewed both in its doctrinal and practical bearings, and dwelt upon especially as the reason and motive for devotion and public prayer. In conclusion, the preacher alluded to the special occasion, and referred to some interesting local

topics, paying a tribute of respect to the Congregational church, who had hitherto chiefly upheld the Nonconformity of Southampton, and whose present venerable pastor, Rev. Thomas Adkins, had filled a pastorate of nearly fifty years with good words and works. The preacher finished by a dedication of the new structure to its various solemn and affecting uses, and by an appeal to the generosity of those present to aid the effort of Mr. Kell and his people. The collection which followed was above £49; and when the amount was stated at a later part of the day's proceedings, it was made up to £50 by a kind lady from Royston. On quitting the church, we observed that there are not at present, what our readers will see in the engraving, iron palisades or railings. These must be a future work; but there are both in front and at the side of the church shrubs and plants, the gift of Mr. Aaron Guy, a kind friend residing at Ringwood.

About ninety persons, both ladies and gentlemen, and in nearly equal proportions, proceeded to the Victoria Rooms, where a substantial collation was prepared. The chair was taken and most ably filled throughout the day by Sir JOHN BOWRING, whose public services and character are held in deserved honour in Southampton. On the occasion of his departure for China, the Town Council presented to him an address and (if we remember aright) the freedom of the town. The proceedings began with the customary expression of loyalty. In proposing the toast of "The Queen,"

The CHAIRMAN said he was sure it would receive from them a most cordial welcome. It was that of the Sovereign of these realms. There never was a period in which the influence of England, its great specific influence, was so much felt, so widely spread, or so firmly established, as at this present moment. It is delightful to think that under the rule of a female Sovereign this country is exerting over the whole world a power friendly to the great interests of truth, of commerce, of progress and of liberty. In addition to the eminent merits and the thorough understanding which the Queen has shewn in respect to her political position, she has also given to them all an example of domestic excellence as a Wife and a Mother, so that while she had the greatest claim upon our patriotic feelings, she had no less a claim upon our social and domestic feelings.

The speech and toast were received with cheers.

Sir JOHN BOWRING then rose, and said he was going to introduce to their notice what might be considered pre-eminently

the toast of the day. He hoped they would first allow him to express to them his own delight at the kind manifestation of feeling towards himself, in calling upon him to preside over them upon an occasion so interesting. He certainly came to Southampton that day with very mingled feelings. An old man gets his ideas and his thoughts so associated with gloomy and sad events, that he can scarcely fail to give expression to some of those thoughts which are uppermost in his mind; but he had come to the conclusion that the great changes which had taken place—changes especially produced by the removal of friends—were all manifestations of the working of Providence the most remarkable. And if he were asked to point out what, in the Divine government, demonstrated most the wisdom, the mercy, the kindness and foresight of the Almighty, he would say it was that dispensation by which generations were removed that, by their backwardness and distaste to improvement, stood in the way of wholesome changes, that they might be succeeded by generations more intelligent and more advanced, and which would go on in the march of improvement. They were now arrived at an era which they might call an era of progress and of improvement. Wherever they turned their eyes, they saw this great law of progress becoming mightier and mightier, influencing the political, commercial, religious and social condition of nations. They were moving forward, and onward, and upwards with constantly accelerated rapidity. He spoke of the progress of political liberty. What a comfort it was to live in days when, even in Italy, of which one of her poets had sadly sung that, "it was her destiny to be enslaved," hope had sprung up that now the dawn of freedom was awakening over that magnificent land! The people of England were, by a pacific policy, labouring most emphatically and undoubtedly for the accomplishment of that great result. Again, he looked at the progress of commercial emancipation. Nations were beginning to discover that it was not their interest to hate, but to love one another; not to injure, but to serve one another. When the earth was flung on the ecliptic, what was the great lesson designed to be taught? Why it was this—that each nation was gifted by the Divine Being with superfluities of some sort, which were to be taken in exchange for that which was superabundant in other nations. Other climates produced in abundance what our climate could not yield, and we were not to confine ourselves to the narrow limits of the portion of the globe which we inha-

bited. There was something which we had to give to others, and others had something to give us. He had seen the progress of this great thought. He saw that they were entering on a new era. He saw the prospect of a general and increasing prosperity. See how this spirit of free trade is working on society and influencing all existing institutions. He had lately furnished the Emperor of the French, at his request, with some of the moral statistics of the working of free trade, and from these it appeared that in 1852 there were, out of every 100,000 persons, 119 in gaol, and last year there were only 92 out of that number. The public morals had advanced at a ratio quite comforting to the philanthropist to contemplate. In the county of Somerset he was told lately that out of three gaols they were abandoning two. In Scotland it was his privilege to be in the house of a friend who was at the head of a department of government, and who told him that the office of gaoler was becoming a sinecure. He asked his friend the reason, and he told him that robbery was now a bad trade. Free trade had proved that honest industry was the working man's best policy. In the religious world, events like that which had assembled them together that day in Southampton, threw the light of sunshine upon their path. If the world were like a wilderness, which, thank God, it was not, the event of that day would be like an oasis, on which people would look with delight. He knew there were men who looked with despondency on the workings of God's providence, and desired the wheels of progress to revolve faster; but he thought there was no occasion for despondency. He saw a great and rapid growth on the earth of charity, and where he saw charity he saw truth. Truth and charity were twin sisters, living together in harmony and peace; and wherever these existed in any church, he felt assured that out of that element great virtue must necessarily accrue. He saw progress everywhere. There were religions that were called idolatrous; and if they exercised any great influence on the human race, he believed that influence was only to be attributed to the portion of truth that was in them. Did they think that the religion of Mahomet would have had the influence it possessed on the minds of the people of the East, had it not been associated with some truth, had it not been imbued with the elements of progress and some things better than that which it superseded? Mahometanism was a system better than the idolatry which the so-called prophet of Mecca found existing. He taught distinctly the great doctrine of the Unity of

God. Buddhism was the religion of six millions of people. Great as might be the errors and deficiencies of that faith, there could be no doubt that it contained within it many elements of truth. When Confucius was consulted about the future, he said, "Of the future I know nothing. Talk to me of the past, I can tell you what history records; talk to me of what is before us now, I can tell you much; but talk to me of the future—there I stop—I know nothing." A few centuries afterwards, the Buddhists introduced themselves, and they professed to give that information which Confucius failed to give. They taught the doctrine of a future state of being. They also taught the important doctrine of the purity of human nature. They taught the purity and innocence of childhood. The first lesson taught in China is, The child is born pure, and if he become impure it is the fault of its parents or of society. Now it was because our Christian missionaries chose to begin their work by attacking this doctrine, so dear to every Chinese, that the missionaries made so little progress. Every mother resented the imputation made by those missionaries on the nature of her child. The Buddhists also taught the doctrine of universal redemption. They represented this world as in a period of transition. We are here for our merits or our defects, and we shall rise or sink according to our conduct. If a man's defects were greater than his merits, so much the longer would that man be in attaining happiness. They represented that all is tending towards ultimate good, and that in the end evil would be overcome and disappear. Many of their ideas were poetically beautiful; for instance, their ideas relating to the progress of time. They believe that there are moral and religious revolutions going on, separated by enormous distances. After millions of ages, other revolutions will come on. But the extent of time needed for the change could only be realized by supposing a drop of water to fall once in a hundred thousand years into a well, and that well three miles deep. Till by this process the well was filled, the change would not be fulfilled. They have another mode of representing this idea. They say that the revolution will be realized when a certain huge granite rock shall be worn away, and the process is only brought about by the visit of an angel, who once in a thousand years alights on it, and slightly grazes it by his wings, light as muslin. Whatever hold the Buddhist and other forms of faith had taken of the mind, was owing to the elements of truth involved in these religions. That element

might appear to us small. But looking at these facts, what encouragement ought they not to yield to those holding a purer faith and a religion of truth! We who have not a mere element of truth, but truth in such a majestic mass, why should we feel any distrust of our progress? We who have had such teachers, who have been receiving moral and intellectual contributions from all sides,—we who delight to throw open our opinions on every subject to be fearlessly discussed,—why should we fear that the cause of truth will fail? Truth is great—is greatest. We believe that the truths we hold are divine, and communicated from Heaven. We have received them a free and noble inheritance, and we were bound as freely to dispense them to others. One of the cheering marks of progress is such an event as that of this day. He saw with delight the gathering of so many friends, assembled from the north and the south to congratulate their friends of Southampton on the auspicious event of the day. All must have been delighted with the opportunity of offering up their devotions in the beautiful church opened that day. The Chairman concluded by proposing for their acceptance the sentiment—“Prosperity to the Unitarian Church, and our best wishes for the continued prosperity and spiritual advancement of the congregation of the Church of the Saviour, this day assembling for the first time in their new edifice.”

Rev. EDMUND KELL, in acknowledging the sentiment, said he had the greatest satisfaction in meeting them on this the crowning effort of an attempt to establish Unitarianism in the town of Southampton. He was one who habitually cherished the cheerful views so beautifully expressed by their Chairman. He thought their cause stood on a good foundation, and it was only necessary to be in earnest to succeed. He was inclined to banish squint suspicion, and to trust that good fortune and zeal and energy would succeed. The sentiment of confidence in truth was happily progressing in their body. The spirit of missionary enterprise in which their congregation originated was acknowledged to be the right spirit. If in the North of England that spirit was more apparent, they might in the South point to the example of Southampton as a proof of what persevering exertion will do in removing great difficulties. There was a time, after four or five years experiment, when the prospect of success was so dark, that only one person desired its continuance. He had, as Secretary of the Southern Unitarian Association, received a document expressing this melancholy feeling. He mentioned it to no

one at the time, but put it into the fire. He thought others would arise who would be more sanguine, or that his friends would see reason to change their views. They had persevered, and what the happy result was they saw that day—a beautiful church and an united and zealous congregation. His feelings had been greatly touched the previous evening by an offering of regard conveyed to him by a deputation of the congregation, an offering to which the humblest member of his flock had, he believed, added her mite. Mr. Kell, after a few other observations, concluded by offering to his friends the expression of his heartfelt gratitude for their aid, the assurance of his best efforts to promote their cause, and his cheerful trust that it would continue to advance and prosper.

At this stage of the proceedings, Rev. R. B. Aspland, as Secretary of the British and Foreign Unitarian Association, introduced a deputation from the Society, consisting of Sir John Bowring, Rev. J. Pantton Ham, Mr. Alfred Lawrence, Mr. E. Nettlefold and himself.

Mr. ALFRED LAWRENCE, after a few introductory observations, said that the deputation desired to offer to the pastor of the *Church of the Saviour* and his congregation their warm congratulations on the completion and opening of their beautiful church. They honoured the intrepid zeal with which, though few in numbers, the congregation had undertaken and carried successfully through this work. As in former efforts the members of the Unitarian Association felt it a duty and a pleasure to aid the Southampton congregation, the Committee had now authorized the deputation to convey to them a token of their cordial sympathy. It was his pleasant duty to read the resolution on the subject: “At a meeting of the Committee of the British and Foreign Unitarian Association, held March 13, 1860, Charles Paget, Esq., M.P., in the chair, it was unanimously resolved, That the completion and approaching opening of a commodious and handsome Unitarian church in the important town of Southampton, is an event that calls for an expression of sympathy and congratulation from the members of this Committee. That although the Unitarian Association has on more than one previous occasion granted aid to the church of Southampton, this Committee feel called upon to attest their warm approval of the zeal and liberality of the pastor and his flock in their present undertaking, and that with a view of helping them, and encouraging others also to aid the good work, a further grant of Fifty Pounds be now made to the Building Fund,

and that this sum be sent by a Deputation from this Committee, consisting of Sir John Bowring, Rev. R. Brook Aspland, Rev. J. Pantton Ham, Mr. Alfred Lawrence and Mr. Edward Nettlefold." The deputation desired him to add the expression of their warm admiration of the beautiful church which they had that day dedicated to the worship of the One True God, and to the preaching of the Gospel of the Saviour, of the high gratification which the proceedings of the day had given them, and of their hope that He who is the Giver of every good gift might crown their work with his enduring blessing.

Mr. Lawrence concluded by handing to Mr. Kell £50, also his own contribution of £5. 5s. Rev. J. Pantton Ham presented £10 from Mr. John Watson, of London. Rev. R. B. Aspland read a congratulatory note from Mr. David Aspland Gibbs, and handed in a cheque for £5 from that gentleman. Mr. Nettlefold gave £5 from his father and £2 himself. Other contributions were also announced, and it was stated that towards the collection made in the church, Miss Edwards, of Portsmouth, had contributed £10, and Mr. H. A. Palmer, of Clifton, £5.

Mr. EDWARD DIXON said that, as one of the members of the Southampton congregation, it was his pleasant duty to acknowledge the liberal contribution of the Unitarian Association. Its amount in truth exceeded their most sanguine expectations, because they remembered the help given them on previous occasions by the Association, and they knew how numerous and urgent the claims on the Society were. In moving the cordial thanks of the meeting to the Association, he must say that the Southampton congregation felt highly honoured by the presence of such a deputation, composed of gentlemen of intelligence and zeal, some of whom were men of deservedly high reputation. The assemblage of friends that day was highly gratifying. The way in which their means had enlarged was surprising. To the labours and zeal of their worthy minister they felt that they were greatly indebted. He was one who looked always on the bright side of things. For his own part, he had sometimes been ready to despair; but when he saw Mr. Kell and observed his cheerful, hopeful face, his fears were removed. By the generosity of the friends to whom their minister had appealed, a considerable sum of money had been raised; but still a heavy debt would remain, for the liquidation of which they should have to ask further help. Their pastor was, he rejoiced to know, persuaded that the re-

quired amount would yet be raised. Mr. Dixon concluded by proposing, "Our cordial thanks to the British and Foreign Unitarian Association for the kind interest they have uniformly taken in the prosperity of the Unitarian church at Southampton, and for their liberal donation,—and a hearty welcome to the Deputation present on this occasion."

Dr. WATSON, in seconding the resolution, said that the presence of such a deputation was more to them than the grant of money, liberal as it was.

Serjeant SPENSER then moved, and Rev. E. KELL seconded, a resolution expressive of "thanks to those friends at a distance who had so generously aided the congregation in their efforts to raise a suitable temple for the worship of Almighty God."

Mr. COLFOX, of Bridport, in acknowledging the vote of thanks, invited the friends present to attend the meeting of the Western Unitarian Christian Union shortly to be held in Bridport.

Rev. HENRY HAWKES expressed his hope that the pastor of the Southampton church would visit Portsmouth, and that if he did he might obtain further aid from his flock. He begged leave not to congratulate them—that was needless—but to offer to his Southampton friends a practical valedictory observation. He would remind them that, beautiful as their external church was, it was built of stone, and stone is cold. It was their duty to warm it by their constant presence and hearty zeal. Let the living church gather together as if they were in earnest. Let them set aside needless hindrances. Let them not drop in by ones and twos. Their pastor had a heart; let them remember that if he rejoiced in their faithfulness, he must mourn when they were lukewarm or cold.

Here a break in the day's proceedings was proposed, and while the tea was prepared in the larger assembly-room, the visitors took the opportunity of walking through parts of this beautiful town. When they re-assembled in half an hour, the number of the guests was greatly increased, many of the inhabitants of the town coming in. Sir JOHN BOWRING resumed the chair, and, after a hymn had been spiritedly sung, proceeded to say that he was about to discharge a bounden obligation on their part, a pleasing duty on his. It was to thank the preacher for the very satisfactory manner in which he had discharged his part of the duties of the day,—for the able manner in which he had treated the grand subject which he had discussed in the admirable sermon preached in the morning. It was a simple fact that Christianity was at that

moment the only missionary, the only proselytizing church in existence. There was a time, only three centuries after the appearance of their prophet, the Mahometans sent their missionaries to the end of the earth, and he himself had visited the tomb of the Mahometan missionaries in China who in these days of early zeal had been sent to convert the heathens in the extreme East. But at this time there is nothing like a Mahometan mission in China. The Buddhists also sent missionaries to China, and the Chinese returned the compliment by making a grand collection of Buddhist books. As many as twenty-two horses had traversed the country laden with Buddhist literature. In the 7th or 8th century, the Nestorians sent missionaries to China, and they had exercised a temporary influence, but now all traces of it had disappeared. Two centuries ago, the Jesuits entered China and constructed a mission on a large scale. For a time they wielded considerable power, converting several members of the royal court, and gaining many converts among the people. He had visited a Chinese village in which were 3000 native Catholic Christians. At last, by their want of prudence and their antagonism to the opinions and usages of the people of the country, the Jesuits were driven away from China. There were now openings in China for Christian effort, and the missionaries sent there were producing a certain amount of good. He wished they had a little less of orthodoxy and a little more of Unitarianism, and then he believed that their labours would be more successful. It is not possible for orthodox missionaries to make satisfactory progress until they modify some of their doctrines. They cannot make any great way in China, if the child is represented as corrupt, and by its very nature condemned to perdition before it has committed a single fault. Their doctrine of the corruption of human nature was the great difficulty that hindered their progress in China. He knew a case in which a missionary went to a Chinaman of high character and talked to him of his individual sins, and told him that unless he and his countrymen received the gospel, they would be damned. The answer of the Chinaman was, "You are surely under some strange mistake. You must be thinking of some one else. I never told a lie. I live an upright life. Ask my neighbours what I am. If your religion compels you to tell me that I am a very wicked man, why should I receive it?—for I know it says that which is not true. Do you mean to say that my ancestors also will be damned for not believing what they were never taught, and that

they were wicked people? If so, let me tell you that your religion is as uncourteous as it is unjust." If, indeed, the more intelligent natives of the East could hear teachings like those of his friend at his side, teachings comprehensive, founded on just reasoning, liberal in spirit and giving utterance to no denunciations, he should entertain a better hope of missionary labours. After some further remarks on the Chinese notions of religion, especially on their view of punishment as altogether remedial, the Chairman turned to the other side of the question, and spoke of the deficiencies of the Buddhist faith. While Christianity was the faith of 200 millions, Buddhism was the faith of 600 millions. But he could not but compare and contrast what he had seen in these heathen countries with what he saw at home. In China he found the record of an advanced civilization more than a thousand years ago. He looked into the annals of his own country then, and found England sunk in barbarism. From that day to this China has continued to exist without improvement. Indeed it was probable that for forty-five centuries China had remained almost stationary. In England he saw everywhere signs of progress. In every rank of life, every man in this country knew that he had duties to perform, and was considering how he might best fulfil them. Children were taught to strive to be better and wiser than their parents. Everything that tended to make men wiser and better helped to make them more divine. Therefore it was that he looked with satisfaction on events like that which had that day gathered so many friends of truth together. When utterance was given to sublime doctrines like those they had heard in the morning, which set forth the character of God, it could not but tend to exalt the character of men, the sons of God. Doctrines like those must infallibly make their way. There was a vast deal of truth working its way. He knew, indeed, how much concealment there was of honest conviction, how many men there were who would run no risks, who would not utter unpalatable truth, lest they should be looked upon with distrust in the social circle. But there was still the golden vein of truth, and, however concealed for a time, the gold remained and in the end it would be turned to account. What gold is to the barren rock, that truth is to the human intellect. To no class of men did they owe a greater debt of gratitude than to those who, like his reverend friend, from their faithful studies, their thoughtfulness and their honest avowal of convictions, were opening out rich strata, full of the

priceless ore of truth. The Chairman concluded by proposing a vote of thanks to Rev. R. Brook Aspland for his able and highly appropriate dedicatory discourse.

Rev. R. B. ASPLAND, in acknowledging the vote, dwelt on the importance of a free and able utterance of Unitarian truth wherever Protestant Nonconformity existed. Unitarianism was only consistent Protestantism. The tendency towards the principles of Unitarianism, wherever the Reformation was a reality and not a name, had been long ago pointed out by Bossuet. The speaker illustrated this fact in some detail by references to ecclesiastical history and to the known opinions of many eminent men in orthodox churches who had at this point or that forsaken orthodoxy and reached forward to Unitarian truth. He appealed to orthodox Dissenters of Southampton not to be troubled by the appearance in their midst of the new faith, but to give it a candid reception as the proper complement of religious truth. They might be assured that Unitarianism was not an intellectual or spiritual disease to be purged from the constitution of society by drastic remedies, but the inevitable result of the growth and development of principles with which the moral welfare and the continued progress of men were inseparably bound up. But our exhausted space prevents our giving more than an outline of this speech and of all that followed.

Rev. J. PANTON HAM, being called upon by the Chairman, spoke excellently on the subject of Missionary effort and the Unitarian Church. In conclusion, he expressed his deep interest in the Southampton Unitarian church, his admiration at what they had already effected, and his desire to see them at the earliest possible period relieved from the burthen of debt. To assist in this desirable consummation, he offered to be one of ten, if the other nine could be found, who would pledge themselves during the coming year to raise each £50. But as his challenge and proposition of extinguishing the debt by this mode was not accepted, he would promise to apply the sum of £100 at no very distant period towards the extinction of the debt. He did not offer this out of his private resources, for he was not a rich man, but from a fund recently left by the bequest of a gentleman in India for the promotion of Unitarian Christianity.

Rev. RICHARD SHELLEY spoke ably on the subject of Education, and especially religious education, and trusted that the new church would have its Sunday-school, arguing that, of all classes of Christians, Unitarians were bound to promote education.

Dr. LONGSTAFF, of London, in an interesting speech proposed a vote of thanks to the architect, Mr. Philip Brannon, to whom the design and construction of that beautiful church had been a labour of love, to which he had devoted his professional talents and his personal superintendence with an energy and a forgetfulness of his individual interests that entitled him to the warm expression of their gratitude.

Rev. E. KELL seconded the resolution, offering a high eulogium on the merits, professional and otherwise, of the architect.

Mr. PHILIP BRANNON, in acknowledging the vote, spoke of the principles of his art, and their adaptation to a religious structure.

On a resolution being passed, thanking the visitors for their sympathy and help, Mr. BLUNDELL, of Hull, acknowledged the vote, and said how much he desired to see such a church in the possession of the Unitarians in his own town. In conclusion, he took up the challenge of Mr. Ham, and offered in the course of two years to provide £50 towards the extinction of the debt, provided the other portions of it were extinguished.

Rev. HENRY HOWSE was called up by an expression of interest in the infant Unitarian church of Reading.

A vote of acknowledgment was made to Mr. Chinnock for his services as contractor.

On the motion of Rev. R. B. ASPLAND, seconded by Rev. E. KELL, a vote was taken expressing the sympathy of the meeting with the Rev. Dr. Beard in his illness, regret at his absence, and warm approbation of his varied services to the Unitarian cause.

Mr. WILLIAMS, of Tunbridge Wells, then moved a vote of thanks to the distinguished Chairman, whose eloquent addresses had given them equal delight and instruction. The resolution was seconded by Rev. M. ROWNTREE, and adopted by the meeting with tokens of enthusiastic approbation, every one rising, and then a general cheer breaking forth in all parts of the room.

In acknowledging the vote, Sir JOHN BOWRING said that his life had been of great vicissitude and anxiety. In his age, after having been flung upon the wide waters of the world, he returned to his native country, in which it was his desire to find his grave. He had ever had abundant cause to rejoice in the opinions of his religious faith. His attachment to them had grown with his growth. His religious opinions were very dear to him, and they grew dearer as he grew older. There were many circumstances connected with absence which fill the mind with gloom.

Returning to their country, they are met everywhere by the shadows of the dead. There was not a place he could visit in which he did not find blanks which memory alone could fill. But he was consoled by the signs of progress he everywhere beheld. If he had been privileged to state great truths—the result of earnest thought and study—to have early adopted opinions before his age—he was grateful for it. He had many sources of pleasure in looking back, and he could also look forward with hope and trust. Every man should look forward, and do what he can to make the world wiser and better than he found it.

Thus was brought to a conclusion one of the most spirited and well-sustained meetings which we have had the pleasure of late to attend. If to mere visitors the events of the day were full of interest, how profoundly interesting must they have proved to the excellent minister and to the skilful architect by whose zealous labours the scheme of the new church was devised and so successfully carried out!

The sermons on Sunday, March 25th, were preached to large and increasing congregations by Rev. J. Pantton Ham. The subject chosen for the morning discourse was, “The Aspirations and Aims of the Christian Ministry;” and the text, Ephes. iv. 13.

“On a subject of such high concern as religion,” he observed, “involving interests and obligations which all reflecting persons admit to be paramount, nothing can be more unsatisfactory and prejudicial than vagueness of apprehension and the sense of uncertainty and indecision necessarily associated with it. It is an essential condition of religious peace and activity—that is, well-directed activity—that the soul have convictions; that no dark cloud of doubt envelop the mind in reference to religious truth and duty; that the soul shall be able with intelligent confidence to say to itself, ‘I know whom and what I believe.’ Without this confidence there can be no foundation of inward peace,—no holy impulses to animate and sustain the religious life,—no sufficient motive to Christian diligence and service. It is reasonable to assume that it is not the tendency of true religion to engender a state of mental doubt and uncertainty, and that the existence of such doubt and uncertainty is always to be explained by a reference to some other cause than the direct influence of religion itself. It may be due to a want of simplicity or diligence, or to a peculiarity of mental constitution, which cannot rest in its attainments, but must be

always questioning and unsettling even first principles. It may be due to intellectual fastidiousness or pride, which regards whatever is final and stationary as the mark of mental imbecility,—an acknowledgment that the intellect has found a limit, not heeding the possibility that it may have found a fact or principle which is necessarily final and stationary as a part of the immovable foundation upon which a superstructure of truth can alone be built. It may be due to an erroneous conception of progress, which accepts nothing as fundamental, which never builds up, but is always digging up old and laying down new principles. Whencesoever this life of doubt may take its rise, it is safe to say that religion is not its inspiration and excuse. The religion of Jesus Christ, as taught and exemplified by himself and its earliest promulgators, is sufficiently clear and definite to enable impartiality and ordinary intelligence to say what it is. The Christian religion is the character and life of Christ. He himself so expresses it. ‘I am the way, the truth, and the life; no man cometh unto the Father but by me.’ The personal Christ is the summary of the Christian faith. If we have a distinct record of his character and life in the New Testament,—if there be no difficulty in saying what were his spirit and principles—if it be still possible, as Jesus said, ‘I am come a Light into the World,’ to say, what that ‘Light’ is, then surely it is possible to say what is the Christian religion, and what the elements of that holy culture in which all are to be instructed, and by which all are to be inspired in order to be truly Christian and partake of the Christian salvation. Our text presumes on this possibility, and therefore rebukes everything like doubt and instability in the Christian profession.”

The preacher then proceeded to consider the claims of the apostle that all Christians should “come into the *unity of the knowledge* of the Son of God,” which, it was argued, was quite consistent with the claims and necessities of the individual understanding. He vindicated the apostle from the surmise that he betrays an ignorance of the mental constitution of mankind, and of the purpose and tendency of the religion which he was elected to teach, in supposing that Christian people should all *think* alike on the Christian rudiments, and should all *speak* the same thing. He shewed that he can only be so charged on the assumption that such a thing as *positive* truth in Christianity is an illusion, that all truth is merely approximative, and that it is never possible to say such and such is *truth*. This assumption it was

urged was disallowed by the emphatic assertion of Christ, "I am the Truth."

"All men," the preacher said, "are at one in their conceptions of the Christ as a moral and religious phenomenon to the world. There are no two opinions about the spirit by which he was actuated, the moral characteristics and tendencies of the life he lived. Already we all think the same thing and speak the same thing about the person Jesus. He is to all Christians the image of highest excellence,—the normal humanity,—the reflection in a human life of all that is perfect and divine,—"the image," as Paul asserts, 'of the invisible God.' Here then is the *absolute* in religion and morality seen and confessed by all. Thus far there is 'a unity of the knowledge of the Son of God.' Did we all pause here there would be no diversity. And why should we not all pause here? Is not this the *whole* of the manifestation of the Christ as 'the Truth'? All beyond is speculative and non-essential; interesting, it may be, to human curiosity, but extra-religious, and therefore of no authority and of inferior practical worth. There remains a great service to be done for Christianity, and this is, to point out distinctly the essential, and define its limits; to separate the chaff from the wheat; to draw broadly the line which shall distinguish between 'the doubtful disputations' of ingenious men, and the absolute, everlasting truth of the doctrine of Christ. In so far as we succeed in doing this shall we promote the aspiration of all good men expressed by the apostle in our text, that we may 'all come to the unity of the knowledge and the unity of the faith of the Son of God.'"

On the apostolic exhortation to the attainment of unity of *faith*, it was observed: "Both discipleship and salvation are contingent on the possession of the spirit and principles of Jesus Christ, which are only to be acquired through the agency of faith. Until the soul be persuaded of the truth and moral beauty of the spirit and principles of Christ, and incited to embrace them, it cannot even enter the school of Christ, but must of necessity—the necessity of its moral constitution—stand apart from it, a stranger to its culture and discipline; and this persuasion and incitement are the action of faith. We step now on the higher ground of *religion*, properly so called. 'Leaving the principles of the doctrine of Christ' as settled and accepted, we are now prepared to go on in the practical course of religious life 'unto perfection.' And here is all the difficulty—the arena of moral conflicts—the sphere of moral heroism—the higher,

the highest 'unity' to which as Christian disciples it is possible and inevitable to attain. This unity it is the grand aim of the Christian ministry to promote. All ministerial instruction and exhortation must tend towards this as its supreme anxiety and ultimate object. Till 'the unity of the *faith* of the Son of God' be reached, the ministry of Christian truth and righteousness is unfulfilled. This is our travail—our holy, divine labour. In so far as we are successful in promoting this godly unity, the seal of God is on our work, and we have our reward."

The preacher then proceeded to expound the lofty aspiration of the Christian ministry as expressed in the language and life of St. Paul—the duty of going on unto perfection—the coming unto a perfect man, the fulness of the measure of the stature of Christ; and after disclaiming for the professional pulpit any monopoly of ministerial functions, which it was maintained were shared by the whole "church of the Saviour," as members of "the royal priesthood" ordained by the High Priest of our profession himself, concluded with several practical suggestions, and the expression of many cordial wishes that that section of the church of the Saviour in Southampton might illustrate the spirit and principles of the text, and contribute to the great educational work which the church on earth was established to advance.

Our space will not permit us to give any extract from the discourse in the evening, which was on the Kingship of Christ and the Characteristics of his Kingdom.

Collections were made after each service, amounting to about £10.

THE CHURCH OF THE SAVIOUR, SOUTHAMPTON.

This elegant structure has been erected in Bellevue Place. It is exceedingly neat and commodious, and the style of the architecture has drawn forth great admiration from those who have inspected the building. Its plan, construction and details, have been specially designed and carefully carried out with a view to shew that the greatest economy in contrivance and execution are in the highest degree consistent with strength, solidity and durability, rigid architectural propriety, and the most elegant decorative expression. That these objects have been attained in no small measure, seems evident from the unequivocal testimony of every one acquainted with such matters, that whilst no building of the kind has been in modern times more solidly built, and although there are over 300 symbolical carvings, it

is without a question the "cheapest church in Great Britain."

The seats are arranged for the present to accommodate 300 worshipers, but the whole church can at any time be thrown open and seat 500. Until there shall be separate school-rooms built, the gallery and the space below will be occupied as such, and for committee-rooms and library. The warming is on a double system, and has been very creditably carried out by the Messrs. Lankester. All the other contracts have been taken by Mr. G. William Chinnock, who has executed his work most admirably.

In the construction, the concrete was laid in a peculiar manner, and the walls have been grouted with quick lime grout throughout. Shirley grit and blue lias lime were used for the mortar; and the architect, in order to shew the building resources of the district, has employed not only a large quantity of the best Swanage and Portland, and of the very best of the Bath oolites, but has introduced, for the first time in Southampton, the admirable fire stone, Purbecks and Portland of Wilts and Somerset.

The interior of the church is 70 feet long, by 32 wide. It is open timber-roofed, and has vestries and offices on the south side, under a low lean-to roof. It consists of five bays, each having a triplet window, alternately with the three lights equal and the side ones lower. Externally the buttresses are carried above the sculptured corbel table in gable, canopied and weathered heads, very agreeably breaking the line of roof. The east end has a rose window, composed on the basis of a cross and star united, and the west or entrance front has a magnificent septet, the two side arches of which are treated as panels, to avoid excess of light. The only gallery is at this end.

Interiorly, the roof is carried by arched principals, so effectually and yet economically dovetail-scarfed as to possess extraordinary strength, although having no other transverse tie except a very short collar over the arch point. Each principal springs by a deep wall-post from corbels and shafts which connect it with the footing of the wall. The roof has also several important features of considerable novelty, so as to preserve an equable temperature and protect the timbers from the action of damp and alternations of heat and cold.

The greatest attention has been paid to the acoustic arrangements, so as to prevent the rolling of sound in the open roof, and all echo or excess of resonance, and at the same time so to strengthen and concentrate the volume of the preacher's voice, and so

direct it to the auditory, as to render the weakest voice distinctly audible; and it was highly satisfactory to find at the opening services, although the arrangements alluded to are not yet completely carried out, every portion of the addresses was heard with the greatest distinctness. There is a novel arrangement in the front of the pulpit for the deaf, and in addition to the appliances for the conducting of sound to the deaf worshipers, the book-board itself is constructed on the principles obvious in the external ear, so as to collect and convey the sound into the sound chamber; and the pulpit canopy, or sounding-board, is contrived with a special view to intensify the power of the preacher's voice.

In the design of the edifice, as far as the small funds at the disposal and the limited size of the building admitted, the architect has endeavoured to give an example of true architectural design, in which every part will have been reasoned out of the necessities, uses and constructional properties of the building, in opposition to the prevalent system of *typist composition*, in which every part is more or less the direct and unmistakeable copy of some example or pattern—in fact, the positive plagiarism of another author's thoughts and sentiments as expressed in stone. His conviction was—and the building appears to be a triumphant justification of its correctness—that not only will original design be fresher and more gratifying to the public, but that it is indispensable if sound scientific construction, permanence and stability, are to be secured at moderate cost.

The style adopted is the first Pointed English (early English), but worked out, as above intimated, by its principles, and not by the copying of its precedents. Hence the windows, which are necessarily lancet or trefoil heads, are set to new proportions and in a novel disposition, so that whilst the too frequent monotony of such openings is avoided, the full balance of effect, which is the great end of genuine design, is nevertheless fully secured. The whole of the details have been dealt with on the same method, and the architect personally prepared the drawings or moulds to the full size for all mouldings, decorative expressions, or of important constructional points in carpentry, masonry and smiths' work.

The object sought by the architect in this structure was by no means to make a display of originality, or in any way to serve a secondary or unworthy object. His whole study has been, in setting out the proportions, and in arranging, designing and finishing the details, to produce, as far as pecuniary means admitted, a building

that should be conducive to that solemnity of feeling indispensable for the worship of the Most High, and that should be suggestive of holy reflections, and recall the great truths and actors of our religion to the thoughts of the beholder. To advance these ends, he has objected to any mere conventional decorations, but has confined the decorative expression to the conversion of all the necessary salient corbellings and capitals into carvings, which he has in every case designed with a special signification in relation to the great truths of the Christian religion. Not only has each its direct expression, but on each side, exteriorly and interiorly, they are placed in separate series complete in themselves. The symbolic expression is chiefly derived from the natural qualities of plants and animals, and only conventional when thoroughly Catholic, and not specially Papistic or Puseyite. On the east, the references are to the Redeemer, as the Sun of Righteousness arising with healing on his wings, and the bright and morning star. On the north, the trials and temptations of life are symbolized, with the effects of the experience of the Cross in the heart of the believer. On the west are references to death and the promises of a future life; and on the south, the triumphs of the church and its extension over the world. In the tympanum over the west door is an alto-relief of the Sermon on the Mount; and in the interior, the north side contains in the capitals, shaft corbels, and angel brackets below, and in the Hammer beams of the principals, emblems of the Adamic, Noachic, Mosaic and Prophetic ages of the pre-Christian church. In the east end are the emblems of the apostles and evangelists, and the sufferings of our Saviour; and on the south side the emblems are of the Church's revelation of eternal life, and of the martyr, teaching, triumphant and glorified states of Christ's church on earth and in heaven.

The stone carvings were executed by Mr. Robert Charles Baker, assisted by Messrs. Grasby and Abbey, and in several instances finished by the hand of the architect himself. Those in wood were the work of Messrs. Elmes, of Southampton.

EAST LANCASHIRE UNITARIAN MISSION —
ORDINATION OF REV. W. ROBINSON.

On Thursday, March 15th, a religious service was held in the Mechanics' Institution, Burnley, in connection with the ordination of the Rev. Wm. Robinson, who has just completed his studies at the College of the Home Missionary Board. Mr. Robinson has been appointed to the office

of Missionary to the East Lancashire Association, and he is to labour in connection with the recently formed congregations at Burnley and Accrington, and to open a place in the great manufacturing town of Blackburn.

Upwards of two hundred persons were present during the service, which took place at three o'clock in the afternoon. It was very gratifying to observe that the great majority of the hearers were of the working classes, who had left their mills and shops to shew their interest in celebrating the settlement of a minister amongst them. Friends from Bury, Bolton, Preston, Newchurch, Padiham, Ainsworth, Manchester, Rawtenstall, &c., were present. Among the ministers were the Revs. F. Baker, John Wright, L. Taplin, W. C. Squier, J. C. Street, G. Hoade, A. Rush-ton, F. Macdonald, and all the students of the Home Missionary Board.

Rev. G. Hoade, of Newchurch, conducted the devotional service in an appropriate and interesting manner. The Rev. F. Baker then addressed Mr. Robinson and heartily welcomed him amongst the ministers of the district. He spoke from the words, "Go thou and preach the kingdom of God" (Luke ix. 60). He went on to say that there were many large and important districts where Unitarianism was quite unknown. This might seem strange considering the simplicity of our doctrines. Orthodoxy in almost any form was freely accepted; but Unitarianism attracted odium and was certainly not the path to popularity. He had no doubt that Mr. Robinson had spent solemn seasons in preparing himself for his work, and would now enter upon it with self-denial and zeal. During late years, a missionary spirit had manifested itself amongst us. Certain plans of action had been adopted, and the two counties of Lancaster and Chester had been divided into districts. As minister of the East Lancashire district, it would be Mr. Robinson's duty to labour within its boundaries. He could not believe that our doctrines could be preached in that district without success, when he remembered that we taught the Fatherhood of God, and that His love extended to all men. This ought to be sufficient to attract the attention of thoughtful people. The fact of our having so much in common with orthodox Christians should enable us to work even upon them. It would be the duty of the young minister to give simple doctrines instead of mysterious ones, and offer the consolations of religion in their plainest forms. It would be for him to teach men that there is something beyond this life; to draw them to something better

than they can enjoy here; to point out to them that in religious feeling, and conviction, and habits, and the public and private worship of God, there is an enjoyment which cannot otherwise be obtained here, and which is also the best preparation for the existence and growth of happiness hereafter. Though, as the tree falls so it lies,—though the sinner is not prepared on entering the future world to take the place awarded to him who had led a life of prayer, yet it is our belief and teaching that God can never have created any soul to destroy it; that by some means, inscrutable to us, God will eventually bring all to happiness. It would be the office of the minister to preach these truths. He should keep constantly before his hearers that they are accountable to God for all their actions. He should cultivate among them a prayerful spirit, and teach them to love Jesus Christ as their elder brother, whom God had sent to lead men to righteousness. He should carefully read and familiarly explain the Scriptures to his people, and go among them from house to house. Mr. Baker concluded by praying God to bless the young minister and his labours.

Rev. W. Robinson then in a brief but impressive speech responded.

After a hymn had been sung, the Rev. John Wright rose to address the representatives of the congregations. He said that there were two circumstances which marked Mr. Robinson's position as peculiar: first, he was to minister, not to one, but to three congregations; second, that these congregations had not hitherto had a minister, but had depended on the services of a number of preachers. Under these circumstances, it was quite possible that too much might be expected from him. A man who had to attend to three congregations could not, of course, devote as much time to each as if he had only one. The minister came among them, not to put a stop to their labour, but to help them to work more courageously and with a clearer view of what they had to do. The reason why there should be Unitarian congregations here was a plain one. Some might say that there were churches and chapels enough in all these towns—would not those suffice? But the worship usually offered in the great majority of those places was such as no Unitarian could join in. They might do it occasionally in single services, but not as a general rule. Besides, the members of orthodox churches would not have us among them unless we parted with our freedom and signed creeds which we did not believe. Therefore we deemed it our duty to God to form sepa-

rate congregations wherever we find a few persons who profess the principles which lie at the basis of our organization and are willing to spread them. Our fundamental principles were few and simple. We believed in One God, our Father, a God of love. We believed in the Lord Jesus Christ, our elder brother and true exemplar; in man as inclined to good as well as evil, and free to choose his own part, and dependent on himself for his welfare under the providence of God. We believed in salvation, not as an arbitrary gift, given to some and denied to others, but as a thing which every man could gain for himself if he would exercise his powers and seek the spirit of God. Holding these glorious truths, we felt impelled, as before God, to profess them boldly and teach them publicly, that others may partake of our blessings, and not to rest from our labours till they be acknowledged by the world. These principles we held, not at the bidding of any man, not on account of educational prejudice or association, but because we believed that Christ and his apostles taught them, because our reason responded to and accorded with them, because the natural feelings of the human heart were satisfied with them, because our experience told us that they are good to live by and safe to die by. He brought these things forward because the Unitarians of the neighbourhood were, in their several districts, the depositaries of God's truth. Though they might be few, and not many rich or great among them, yet zeal and good principles are in themselves riches and power and strength more than this world can give. The question of success was entirely in their own hands. If they were earnest and worked with zeal, their labour would not be in vain. It depended on them in a great measure what their minister would be. If they worked with him, God would bless their efforts.

Rev. L. Taplin then gave out a hymn, and concluded the interesting service with a most appropriate prayer.

In the evening, a tea-meeting was held in the same place. After tea, addresses were delivered by the Revds. F. Baker (who presided), J. Wright, L. Taplin, G. Hoade, J. T. Whitehead, W. Robinson, J. C. Street, A. Rushton, Messrs. M'Master, Mitchell and Glover, of the Home Missionary Board, and Messrs. Holland and Wilkinson. The proceedings terminated about ten o'clock.

From the *Bury Unitarian Circular* we take the following:

"The East Lancashire Unitarian Mission is now completely formed and at work.

There are enrolled as belonging to it eleven congregations and five mission stations in this district, and there is reason to hope that some other congregations will ere long annex themselves. The Committee meets quarterly, and has appointed a district missionary, the Rev. William Robinson, late a student at the Unitarian Home Missionary Board. Mr. Robinson will reside at Accrington, and will labour in that town and in the neighbouring localities of Blackburn and Burnley. At Blackburn, arrangements have been made for opening a room for Unitarian preaching on March 11th. Some resident Unitarians have taken up the matter, and there is reason to hope for a fair opening for the establishment of a mission station which may in time grow into a congregation.

"While the above facts shew that the Committee of the mission are doing what in them lies to carry out its objects, it must be remembered that they require the support of all the members of all our congregations, both in personal exertions and in pecuniary contributions. Collections in the chapels have already been made in Todmorden, Bury and Park Lane, and subscriptions are being got in in Bolton and other places. But unless we have the general help of all the Unitarians of the district, each congregation doing its utmost according to its means, we cannot succeed."

MANCHESTER UNITARIAN SUNDAY-SCHOOL UNION.

The first annual meeting of the Manchester Unitarian Sunday-School Union was held at the Lower Mosley-Street schools on Monday, March 5th, the Rev. E. W. Hopkinson, President, in the chair, who opened the business of the evening by calling on the Secretary (Mr. G. Payne) to read the report, of which the following is a summary. For about ten years previous to the establishment of the Union, the teachers of the Sunday-schools in Manchester had held monthly meetings for friendly intercourse and the discussion of subjects bearing on the work of Sunday-school instruction; but it was thought, owing to the success which attended the delivery of a course of lectures by the Rev. T. E. Poynting (provided by the District Sunday-School Association), that the Manchester teachers might provide themselves with lectures, and do generally for the schools of that city what the District Association aims to do for those of the district. On this basis the Sunday-School Union was formed, not to supersede, but rather to act as an auxiliary to the District Association. It was also resolved to continue

the Sunday afternoon monthly meetings, which have been uniformly well attended, and at which papers have been read on a variety of interesting topics by the following gentlemen: Mr. Councillor Rawson, Rev. Joseph Freestone, Dr. Marcus, Dr. Alcock, Messrs. R. Pilcher, Glossop, Benson and others. During the summer, the Committee made arrangements for a series of Saturday-afternoon excursions, which proved a delightful means of promoting a kindly intercourse among the members, with a view of assisting the teachers, especially the younger ones. Several pamphlets bearing on the art of Teaching have been distributed among the members, also handbills on parental co-operation for distribution amongst the families connected with the schools.

Rev. Dr. Beard has kindly conducted a class during the months of October, November and December, 1859, for religious improvement; but as the attendance did not continue satisfactory, Dr. Beard felt that other claims had precedence, and declined to continue his instructions. The Committee regret this exceedingly, as they looked upon the class as an important auxiliary, and one much needed by the teachers.

In conclusion, the Committee have great reason to be satisfied with the results of the past year's labours, and feel confident that future exertions will be rewarded with equal, if not with increased success. The Treasurer's report was then read, and shewed a small balance in favour of the Union.

The Chairman then moved that the report be adopted, which was seconded by Mr. F. Holme and carried unanimously.

Rev. J. C. Street moved, That the best thanks of the meeting be presented to the Committee and to the various officers for their services during the past year, and read a list of names proposed as a Committee for the next year, Dr. Beard accepting the office of President,—which was seconded by Mr. R. Wade and carried unanimously.

On the motion of Mr. Lowe, seconded by Rev. James Drummond, it was resolved,

"That this meeting presents its best thanks to the Rev. Dr. Beard for his kindness in conducting the religious improvement class, and at the same time desires to express its deep regret that he finds himself compelled to discontinue it."—The proceedings were varied by numerous recitations, glees, &c.

A vote of thanks to those who had so kindly given their services for the entertainment of the meeting, followed by a similar vote to the Chairman, closed the proceedings at about ten o'clock.

MOSSLEY UNITARIAN CHAPEL AND SCHOOL.

We beg to call the attention of our readers to the advertisement and appeal of the Mossley Unitarians. The history of that church is a most interesting illustration of what can be done by faithful and earnest missionary labour. We have a long report of the proceedings of the meeting at which the effort for the extinction of the debt began and was carried on to the removal of half the burthen. We shall endeavour to find room for the report in our next No. In the mean time we cordially recommend the case to the immediate help of our Unitarian friends.

STAND.

On the evening of February 5th, the teachers held their quarterly meeting.

Elder scholars and friends contributed to comfortably fill the room to the number of 120. An essay was read by Mr. W. Bass (one of the Sunday-school teachers) on the "Popular Ways of Killing Time, by Smoking, Drinking, &c.,"—subjects which all who desire the good of their fellow-men will do well to take in hand, with a view to reformation and prevention. The pleasantest part of the evening's business was the presentation of a beautiful silver watch (value £5. 10s.) to the superintendent. It bore this inscription: "A token of esteem from the Teachers and Scholars of Stand Sunday-school, to Mr. Ormerod, Feb. 1860." After rendering hearty votes of thanks to the essayist, the ladies and the Chairman (Rev. J. Cropper, M.A.), the meeting was closed with praise and prayer.

OBITUARY.

March 3, at Bowden, Cheshire, aged 72 years, JOHN BUTLER TOLMIN, Esq., late of Mobile, Alabama, United States.

He was the youngest son of the late Rev. Joshua Toulmin, D.D., of Birmingham, and was born at Taunton, where his father was for nearly 39 years the highly respected pastor of a society of Unitarian General Baptists, and whence he removed to Birmingham, in the year 1804, in order to become one of the pastors of the New Meeting-house, in conjunction with the late Rev. John Kentish. After being engaged for some years in business in Birmingham, Mr. Toulmin emigrated to the United States, whither his two brothers had preceded him, and where one of them had attained the high office of Judge in one of the Southern States. Here he engaged in the business of a Commission Merchant, in which, after repeated reverses, which he bore with exemplary patience and repaired with persevering energy, he was at last eminently successful, and in the prosecution of which he kept up such frequent personal intercourse with his native land, that he crossed the Atlantic more than thirty times. Here, too, he became intimately acquainted with many of our most celebrated divines; himself ever consistently avowing and maintaining his sentiments as a Unitarian Christian, and contributing liberally to the support of Unitarian Christian worship. He had finally fixed his residence on a beautiful estate which he had purchased in the neighbourhood of Mobile; and leaving there some members of his family, had returned with his wife to this country, for the last time, in the early part of last year.

After residing in Edgbaston, near Birmingham, during the summer and autumn, resuming his connection, as on a former occasion, with the religious society of which his venerable father had been the honoured minister, and in whose welfare he himself ever took a lively interest, he had gone to pass the winter at Bowden, in the hope of returning in the spring to Edgbaston, again to take up his abode, for a season at least, in the midst of the relatives and friends by whom he was there surrounded, and who would have rejoiced to welcome him back. But this hope was doomed to the severest disappointment. Early in the present year he was attacked by a disorder to which he had been frequently subject; and after very acute and protracted sufferings, which he bore with exemplary patience, he yielded up his breath in cheerful reliance on that Divine goodness and mercy which he thankfully owned had followed him all the days of his life. His remains were conveyed from Bowden to Birmingham, attended by some of his most intimate personal friends, and were there interred in the General Cemetery at Hockley, the last sad rites being conducted by his friend and pastor, the Rev. Samuel Bache.

Mr. Toulmin was eminently an upright, practical, warm-hearted, generous man. Thankful to God for the success which had crowned his labours, he regarded his wealth as a trust and used it accordingly; being ever ready to assist those who were in need of his aid, and rejoicing "to do good and to communicate" as he could find opportunity. His cheerful pleasantry, his kind

and genial hospitality, his unostentatious benevolence, endeared him to a large circle of relatives and friends, by whom, both in his native country and in the country of his adoption, his memory will be long and affectionately cherished. B. B.

March 10, at her mother's house, Sheffield, of consumption, after a long illness, aged 21, CATHERINE HUTTON, second daughter of the late Rev. T. B. STANNUS.

March 16, at Ernecroft, Compstall, Cheshire, in her 44th year, ELLEN, wife of George ANDREW, Esq.

March 16, at Lenton Abbey, near Nottingham, ANNE, widow of the late Isaac FISHER, Esq., in the 82nd year of her age.

March 17, Mrs. JAMESON, widow of the late Hon. Robert Simpson Jameson, Vice-Chancellor of the Canadas, in her 66th year, admired and loved, as she is most deeply lamented. The following tribute is from the pen of the London correspondent of the *Manchester Guardian*:

"The death of Mrs. Jameson is a great loss to the literature of the arts, but a greater still to the many friends of this most exemplary, intelligent and genial lady. Few of the public knew under what circumstances Mrs. Jameson's works were produced—at what cost of ill-remunerated but most conscientious labour—and on what holy and self-sacrificing purposes the pro-

ceeds of that labour were employed. For many, many years, Mrs. Jameson was the almost sole support of her mother and her sisters, and of a sister's child besides. No one ever bore a heavier load of self-imposed obligations, or carried that load more uncomplainingly. She moved under it as if she never felt it. But it was very heavy for all that, and it has broken her down at last. Her almost incessant labour during the latter years of her life, was lightened by an annuity of £100 (in addition to a pension of the same amount), which annuity she owed to the determined kindness of her friend, Mrs. Procter (wife of that sweetest of singers and kindest of men, better known to the world by his *nom de plume* of Barry Cornwall), who raised the sum required for the purchase of this annuity, by her own unaided efforts, from among Mrs. Jameson's friends, and presented it to the unsuspecting and astonished donee as a birthday gift. It is well that such acts should be known, especially when done so unostentatiously and bravely."

March 17, at 4, Downshire Hill, Hampstead, JOHN SCOTT, Esq., aged 71.

March 17, at Glasgow, aged 30, JOHN ASTLEY, son of the late Dr. John Wilson ANDERSON, of Bonnington Chemical Works, Edinburgh.

March 19, at Park-Hill Place, Bolton, JANE, relict of John DEAN, Esq.

MARRIAGES.

Jan. 23, at the High-Pavement chapel, Nottingham, by Rev. P. W. Clayden, Mr. CHARLES EASOM to Miss SARAH HALL, of Nottingham.

Feb. 27, at Lord-Street chapel, Oldham, by Rev. T. C. Holland, THOMAS THORP to HANNAH BAILEY.

March 4, at the High-Pavement chapel, Nottingham, by Rev. P. W. Clayden, Mr. FOX to Miss GODDARD, both of Nottingham.

March 7, at the Old meeting-house, Bessel's Green, near Sevenoaks, by Rev. T. B. W. Briggs, Mr. JOHN AGATE, of Dover, to ELIZA MARY, daughter of Mr. WOOLLEY, of Tunbridge.

March 10, at the Unitarian chapel, Upper Brook Street, Manchester, by Rev. J. Drummond, B.A., JAMES ELLIS to MARY HARTLEY WROE, both of Manchester.

March 13, at Cork, Rev. WILLIAM WHITELEGGE, Presbyterian minister of that city, to ELLIE WINSPEARE, eldest daughter of John W. McCARTY, Esq., of Cork.

March 14, at Renshaw-Street chapel,

Liverpool, by Rev. J. H. Thom, JOSEPH PRIESTLEY TATE, Esq., of Shanghai, China, to HARRIETTE, second daughter of Richard RAWLINSON, Esq., of Liverpool.

March 15, at Blackwater-Street chapel, Rochdale, by Rev. W. Smith, of the Blackfriars, Canterbury, JOHN, youngest son of Joseph Wood, Esq., banker, The Butts, to ELIZABETH, second daughter of Edmund LEACH, Esq., Summer Castle.

March 17, at the Unitarian chapel, Upper Brook Street, Manchester, by Rev. William Gaskell, M.A., ALFRED, son of Mr. C. DUNKERLEY, to ELIZABETH MARY, daughter of the late Mr. P. TAYLOR, both of Moss-side, near Manchester.

March 17, at Lord-Street chapel, Oldham, by Rev. C. W. Robberds, JOHN GRUNDY to MARTHA WIGHTMORE.

March 19, at the Elder-Yard chapel, Chesterfield, by Rev. Francis Bishop, Mr. SAMUEL LOWE, of Brampton, to MARTHA, widow of the late Mr. Samuel SANFORTH, of the Stone-gravel Pottery, Chesterfield.